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POLITICAL AND SOCIOLOGICAL AFFAIRS

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2 March 1983

USSR REPORT
POLITICAL AND SOCIOLOGICAL AFFAIRS

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INTERNATIONAL

AFGHAN WRITER, POLITICIAN INTERVIEWED ON U.S. 'INTERFERENCE'

Ashkhabad TURKMENSKAYA ISKRA in Russian 20 Jan 83 p 3

[Interview with Mohammad Hasan Barek Shafi'i, first deputy chairman of the Central Council of the Democratic Republic of Afghanistan's National Patriotic Front, by 'Novosti' Press Agency correspondent A. Sukhoparov, Kabul: "When the Thief Yells: 'Hold the Thief!'"]

[Text] "Afghan public leaders and the entire Afghan people received with a sense of deep anger and indignation the statement by the head of the White House, President Reagan, in which he presented slanderous fabrications regarding the situation surrounding Afghanistan and attacks upon the fraternal assistance which the Soviet Union is providing our nation," said Mohammad Hasan Barek Shafi'i, prominent Afghan writer and public figure, first deputy chairman of the Democratic Republic of Afghanistan's Central Council of the National Patriotic Front, in an interview with 'Novosti' Press Agency correspondent A. Sukhoparov.

"Hundreds of thousands of Kabul residents took part in a protest demonstration against Washington's unceasing interference in the affairs of our independent and sovereign state. The American president's provocative statement was unanimously assessed by all the participants of this mass march as new encouragement by reactionary circles for expanding the 'undeclared war' against the Democratic Republic of Afghanistan.

"There is nothing new in such actions by the top U.S. administration. One is only amazed at their blatantly insolent and two-faced nature. During the very first days following the April revolution of 1978 the United States of America, as we know, took a severely negative attitude toward the revolution. It employed various means, including economic sanctions and unrestrained slander with respect to events occurring in our country, to apply pressure on our young democratic republic. In order to prevent the building of a new life in the Democratic Republic of Afghanistan, imperialist circles led by the United States and international reaction went as far as to engage in direct armed intervention in the affairs of the Democratic Republic of Afghanistan.

"In his statements the head of the White House has once again promised not to forget the 'courageous people,' as he calls the Afghan counterrevolutionaries entrenched on Pakistan territory. These are the renegades and criminal elements who had suppressed the interests of their people, who became the weapon in the 'undeclared war' against Afghanistan. Today in 80 camps and training centers on Pakistan territory tens of thousands of mercenaries are being trained under the supervision of American and other foreign instructors. Armed with the most modern of weapons, including chemical warfare weapons, they have been constantly infiltrated into the Democratic Republic of Afghanistan for 4 years now. The results of their criminal activities are well known to every Afghan. They kill peaceful residents, burn fields and orchards, blow up roads, electric-power plants and industrial enterprises, destroy schools, hospitals and mosques. In the process they attempt with the aid of their foreign masters to hypocritically pass off their crimes as a struggle for the freedom of Islam and the homeland. These gory deeds, however, which have resulted in innumerable victims among our country's peaceful population and enormous loss to its national economy, produce unanimous hatred and anger in all Afghans.

"In his statement," M. H. Barek Shafi'i went on to say, "the U.S. president once again presented absurd fabrications to the effect that the Soviet Union is employing chemical warfare weapons in Afghanistan. Such false insinuations are nothing other than an attempt to mislead world public opinion and to disguise their own crimes on Afghan soil. This is that case in which the thief yells loudest of all: 'Hold the thief!' Cases in which American-made gas grenades and other chemical substances by the Afghan counterrevolutionaries are well known and proven. At the same time I would like to point out the fact that competent international agencies, specifically a U.N. commission, have disproved 'information' presented by the U.S. administration on the use of chemical warfare weapons by Soviet forces.

"The undeclared war against the Democratic Republic of Afghanistan continues. Official information alone shows that U.S. military and other assistance to the Afghan counterrevolutionaries has doubled in the past year. This means that the enemies of our people have received twice as many weapons, twice as much ammunition and military equipment. All of this is being used to prevent the Afghan people from building a new life in accordance with their own will and their national aspirations.

"World public opinion has a sufficiently good picture of what 'American assistance' means. For example, imperialist circles of the United States unleashed the bloody war in Vietnam covered by hypocritical statements about freedom, democracy and humanism. Today it is openly interfering in the affairs of Nicaragua, El Salvador and a number of other countries. The Palestine people and other Arab peoples have paid with tens of thousands of lives for the encouragement given the United States to the barbarous Israeli aggression in the Near East. There is no doubt that without the Soviet Union's prompt and effective support for our country, which have the object of gross armed intervention by Washington and its allies, the tragedy of Chile would have been repeated in Afghanistan.

"The Democratic Republic of Afghanistan's National Patriotic Front, which unites in its ranks representatives of all the country's nationalities and tribes, all public organizations and all segments of the population, resolutely protests the new attempts at unconstrained interference in the affairs of our state, condemns the U.S. government for instigation of the 'undeclared war' against Afghanistan and resolutely demands that the infiltration of bandits and murderers from abroad be halted," Mohammad Hasan Barek Shafi'i said in conclusion.

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CSO: 1807/90

INTERNATIONAL

VIGILANCE AGAINST ZIONIST-MASONIC ACTIVITIES URGED

Moscow AGITATOR ARMII I FLOTA in Russian No 23, Dec 82 pp 30-32

[Article by Lieutenant Colonel (Reserve) D. Romanenko, candidate of historical sciences: "In the Service of International Reaction"]

[Text] In the system of present-day international Masonry and Zionism, a special place is occupied by the Jewish-Masonic organization B'nai Brith (Sons of the Behest). The highest administrative center of that completely unique formation -- the "Great Lodge" -- unites the largest financial schemers in the capitalist world, the Jews, whose membership as part of that center is mandatory. The B'nai Brith plays the leading role in the entire broadly ramified organizational system of international Zionism, which includes the World Zionist Organization, the World Jewish Congress, the Jewish Agency for Israeli, and other caste-type closed associations, parties, and societies.

The B'nai Brith within the confines of the United States alone has more than 900 lodges, which include more than 500,000 American Jews, and outside the United States, in more than 80 countries throughout the world, there are approximately 4000 lodges more. The youth branch of B'nai Brith still exists, with more than 1500 branches in many countries with a total membership of approximately 43,000 persons. One of the chief tasks of the youth branch of the Jewish-Masonic organization is to train the future leaders of international Zionism as a whole. In addition, other components of B'nai Brith operation in various countries: the Hillel Fund, which in its turn includes within its makeup more than 240 organizations; a women's branch, with more than 850 branches; etc. Thus, the Jewish-Masonic octopus encompasses, in essence, all the capitalist countries.

A special place in the organizational structure of the B'nai Brith is occupied by the Antidefamation League, which also operates on a global scale and which is a punitive organization: its purpose is to carry out terroristic acts against persons who oppose Zionism. This league calls every criticism of Zionism "antisemitism." The B'nai Brith engages in espionage against the USSR, and, in particular, regularly assigns missions to Jews who are making trips to the Soviet Union, for the purpose of establishing contacts with "Jewish activists," etc. In West Berlin the B'nai Brith maintains its special administrative center for subversive activities in our country and the other socialist states.

It is extremely telling that it is precisely the leaders of B'nai Brith who created in Italy the Masonic organization, P-2 (real name, "Propaganda of

Zionism-2" or "Policy of Zionism-2"). The makeup of that lodge, as has now become known, includes almost the entire ruling upper crust of the country -- approximately 2000 Masons. They include three ministers, three deputy ministers, members of the leadership of all the parties in the coalition that governs the country, etc. A person who had direct and close connections with that Zionist-Masonic organization was the former commander of NATO forces in Europe, A. Haig, who subsequently was U. S. Secretary of State. Others with those connections were another former Secretary of State, the well-known Zionist figure, H. Kissinger; the billionaire D. Rockefeller; and most of the members of the Roman Masonic lodge, Colloseum Lodge, who were assigned to the U. S. Embassy in Italy.

Masonry exists in all the capitalist countries. The governments, political parties, and public institutes in the countries of capital have been penetrated by Masonic agents. There are currently approximately 8 million Masons in the world. Masons in the past and present have included such major political figures as American presidents G. Washington, Monroe, T. Roosevelt, Taft, Truman, Eisenhower, Johnson, British Prime Minister Churchill, almost all the mayors of London, Paris police chief Bailleau, NEW YORK TIMES owner Sulzberger, etc.

The Judeao-Zionist influence in Masonry manifests itself in an extremely significant and varied manner. This also reveals itself clearly in Masonic symbolism. A very important symbol of Masonry is the six-sided star of David -- the very same star that is on the banners of the international Zionist organizations in Israel, and on the military aircraft of the Zionist state. In the center of the Masons' star is inscribed the name of the supreme Judean deity Yahwe (Jehovah). The symbols of Masonry are also other Judeao-Zionist secret signs: the star of Solomon (seal of Solomon), the seven-candle candelabra, the scrolls of the Torah (the Jewish Bible), etc. The Masons preach the caballa -- a special current in Judaism, the content of which is carefully concealed.

The founding of Masonry is linked with the construction of the temple to Yahwe during the reign of the king of the Israeli-Judean slave-holding state, Solomon (died approximately 930 B.C.). Hence the code name of the Masons: "stonemasons" or "builders of Solomon's temple" (the word "mason," in both the French and English languages, means "stonemason"). The persons who played the primary role in the creation of Masonry were the Levites -- the ministers of the cult of Yahwe during the reign of Solomon. The sect of Levites continues to exist to the present time and only its members can, according to the rigid laws of Masonry, occupy the highest positions in the hierarchical organizational structure of the sinister order.

The system of the Masonic hierarchy was developed over a period of almost three millenia, was tested in the practical situation, and was refined in the acute struggle for the interests of the exploiting upper class. At the present time, Masonry employs 99 degrees of ordination (there also exist systems with a smaller number of degrees), that is, degrees of knowledge of the most strictly held secrets and, at the same time, degrees of command. The highest degrees in that pyramid can be occupied only by Levites, who also have the right to issue orders, under conditions of blind obedience to them, to the entire worldwide international organization.

The ideology of Masonry is saturated with the cult of personality; the members of the order who are not part of its ruling upper crust are given the role of being

only the puppets of the secret leaders. The practical tasks of the Masons, as determined by their leaders, are the destruction of patriotism and the implanting of cosmopolitanism; the undermining of the national states from within; the inciting of hatred among "non-Judean" countries, etc. The basic and chief direction in the Masons' activities is the waging of an implacable struggle against the world revolutionary process. The overall final goal is the seizure of dominance over the world.

At the present time the chief thrust of Masonry is directed against the USSR and the countries in the socialist community. Masonry is also making efforts to plant its agents here; for example, in Poland, prior to the introduction of martial law on 13 December 1981, major positions were occupied by B. Heremek, who served as secretary of the party committee of the Academy of Sciences and the second secretary of the party committee at Warsaw University. As long ago as the 1960's and 1970's, in the course of his "scientific trips" to France and the United States, he was linked with the Zionist Masonic lodge in Paris; those trips by Zionist-minded persons are viewed by the foreign centers of Zionism as one of the chief means for creating their agent system in the socialist countries.

Present-day Masonry is a dangerous and militant enemy, a major reactionary force, which relies on the mighty financial and economic base in the world of capital. It is carefully concealed from the attention of the public; it hides from the light, from the broad masses of the people. And as was stated properly at the 26th CPSU Congress, it is necessary to combat any nationalistic dislocations, whether they be, for example, antisemitism or Zionism! The intensification of the activity of research studies in this sphere, the revelation of new, previously concealed depths, obliges us to hold more strongly in our hands the weapon of high revolutionary vigilance.

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INTERNATIONAL

DISARMAMENT PROPOSALS CONSIDERED BY 37TH UN GENERAL ASSEMBLY SESSION SURVEYED

Moscow PRAVDA in Russian 29 Dec 82 p 4

[Article by V. Petrovskiy, doctor of historical sciences: "Remove the Threat of War"]

[Text] The 37th session of the U.N. General Assembly has basically completed its work. Its agenda included 141 points. Therefore, the representatives of the 157 U.N. member states reviewed a broad range of problems of world politics.

One problem stood out clearly. This was the principal problem, how to remove the threat of a nuclear war. This is necessary to preserve the peace, which means to preserve life on the planet. Despite all the diversity of opinions expressed, the session showed quite clearly that most countries share the opinion which the USSR and all the countries of the socialist community brought to the forum: by vigorous, purposeful actions we can and must strengthen peace and security for all peoples.

The session provided a graphic display of the conflict between the two lines of world politics. One of them aims at undermining the foundations of international cooperation and detente, which was the watchword of the 1970's. The other line is constructive and orients people to insuring stable peace and defending the rights of sovereign states to independence and social progress. As Comrade Yu. V. Andropov, General Secretary of the CPSU Central Committee, observed in the report "60 Years of the USSR," "The Soviet Union will do everything in its power to insure a tranquil, peaceful future for the present and future generations. This is the goal of our policy and we will not retreat from it."

The United States and its closest supporters came to the forum with the obvious intention of using it to conduct and justify their policy of changing the ratio of international forces in their favor, primarily in the military arena. They conducted themselves in a plainly provocative manner and tried to thwart the adoption of resolutions that would hinder arms build-ups and the policy of dictating their will to other peoples. But Washington found itself clearly isolated with this approach. It is noteworthy that never in the past has the United States cast so many "no" votes as at this session. Practically all the

resolutions dealing with the essential aspects of the issues of nuclear disarmament, decolonialization, and social problems were unacceptable to them.

The Soviet Union, the other countries of the socialist community, and also the group of states who belong to the non-aligned movement, presented important initiatives in support of the cause of peace and disarmament at the session. On the key issues of war and peace it was again demonstrated that the fundamental interests of the socialist countries and the newly liberated countries are very close. Despite the class solidarity of the capitalist countries, at the session a number of them divorced themselves from the unprincipled, militaristic line of the United States. This refers not only to neutral countries, but also to certain NATO members.

The positive attitude of a broad group of U.N. members toward the peace-loving proposals of the USSR graphically reaffirmed the effectiveness of the foreign policy line defined by the 24th-26th congresses of the CPSU and the attractiveness of the Soviet initiatives, which are carefully weighed and realistic.

The General Assembly firmly and clearly declared its support of the urgent measures proposed by the USSR to erect political, moral, and international legal barriers on the path to the nuclear disaster towards which the aggressive forces of imperialism are pushing the world. "An important step toward reducing the threat of nuclear war" is how one of the resolutions adopted by a majority of votes described the obligation assumed by the USSR of not using nuclear weapons first. This resolution contains an appeal to the other nuclear powers to follow the historic example of the USSR. The Soviet proposal to step up work on a universal agreement banning the use of force in any form, either nuclear or conventional, also received majority approval at the session.

The General Assembly spoke firmly in favor of physical steps to reduce the threat of nuclear war. Two important initiatives presented in the speech at the session by A. A. Gromyko, USSR minister of foreign affairs and head of the Soviet delegation, occupy a central place among them.

The draft resolution "Immediate Cessation and Prohibition of Nuclear Weapons Testing" submitted by the USSR delegation was adopted without change by the votes of 115 states. The resolution implores the Geneva Disarmament Committee, where the principal work on preparation of the Treaty on the Complete and Universal Prohibition of Nuclear Weapons Testing is now concentrated, to begin practical negotiations as soon as possible in order to work out such an agreement. The Soviet draft "Fundamental Principles of the Treaty on Complete and Universal Prohibition of Nuclear Weapons Testing" was turned over for consideration by the committee.

In addition to this, the General Assembly is now appealing to all states that have nuclear weapons, as a good-will gesture and for the purpose of creating more favorable conditions for working out the treaties, not to conduct any nuclear explosions beginning on an agreed-upon date and lasting until conclusion of this agreement.

Only four delegations opposed this resolution: the United States, France, England, and the PRC. On the other hand, by endorsing the Soviet drafts of the

resolutions a large majority of the states rebuked Washington's attempts to claim that now is an "inappropriate" time to stop tests. The resolution emphasizes that this measure would be a real obstacle both to the development of new types and systems of nuclear weapons and to growth in the number of nuclear states. Therefore, it would make a significant contribution to lessening the danger of war.

The session also supported the proposals contained in the Soviet initiative entitled "Increase Efforts To Eliminate the Threat of Nuclear War and Insure Safe Development of Nuclear Power." This found concrete expression in several resolutions.

As a first step toward reducing nuclear arms the Soviet Union proposed the idea of freezing them. As is common knowledge, this initiative is actively supported by broad layers of world opinion as well as the governments of many countries. India and other non-aligned countries introduced a draft resolution at the session which calls on all states that have nuclear weapons to agree to freeze them. The results of the vote showed 122 countries in favor of the freeze. Even some allies of the United States such as Denmark, Iceland, and Japan abstained from the voting. At the same time the General Assembly underlined that "approximate overall parity exists" between the USSR and the United States in the military arena.

The real worth of statements by the United States to the effect that they prefer "deep cuts" in nuclear arms to a freeze was shown by their negative attitude toward the appeal, adopted at the session on the initiative of the socialist countries, to the Disarmament Committee to begin negotiations immediately on nuclear disarmament and to work out a program for such disarmament. Despite Washington's stand, a resolution on the need to conclude a convention banning development, production, and stockpiling of chemical weapons and the need to destroy them as soon as possible was endorsed by a majority of votes.

Following a draft worked out jointly by the socialist states and the non-aligned countries, the session adopted a resolution on stepping up negotiations to work out an international agreement to prevent the spread of the arms race into space. The United States was completely alone in voting against this important resolution.

In all, about 50 resolutions approved by the 27th session of the U.N. General Assembly were directed to giving new impetus to efforts to restrict the arms race and work toward disarmament.

The general debate showed broad support for the demand that the U.N. play a greater and more effective role as an instrument of peace. This was expressed, in particular, in the annual report of U.N. Secretary General J. Perez de Cuellar.

Middle Eastern problems occupied a large place in the work of the session. The General Assembly almost unanimously condemned the bloody crimes of the Israeli military in Lebanon. The resolutions adopted reaffirm the fundamental principles of a just, all-encompassing settlement in the Middle East and the

inalienable rights of the Palestinian people, including the right to establish their own state. Resolutions also reaffirmed the legal rights of all states in this region to secure development. One of the resolutions of the session condemned the "strategic partnership" of the United States and Israel.

The General Assembly demanded that concrete steps be taken to support the international struggle for complete elimination of the vestiges of colonialism. The deal worked out between the Western countries, especially the United States and Israel, and the South African regime in the nuclear field was resolutely condemned, and attempts by the United States and the South African Republic to link the question of the independence of Namibia to the withdrawal of Cuban troops from Angola were rejected.

Concern was expressed at the session about the United States' annexation plans in relation to Micronesia.

The sessions spoke in favor of negotiations on the issue of the Falkland (Malvinian) Islands, where recent events have demonstrated the heritage of colonialism.

In an atmosphere of noticeably greater anxiety among participants at the session of the General Assembly over the aggravation of conflicts in the world, the imperialist powers, who are responsible for this, attempted to distract the attention of the delegates by creating a hullabaloo over the so-called Afghanistan and Kampuchea "questions." But neither the farce of having the puppet Sihanouk participate in U.N. meetings nor the attempts to derail the developing dialogue between Afghanistan and Pakistan produced results. The matter was limited to a repetition of last year's resolutions with a clear decline in interest in these artificially manufactured "issues."

Thus, the session could testify to the fact that it is precisely the policy of the United States and its close allies and supporters which is the source of the dangerous aggravation of the international situation.

Overall, the results of the 37th session of the U.N. General Assembly show convincingly that the socialist countries, whose stand is distinguished by a unity of word and deed, are effectively influencing international processes and helping channel them in the direction of detente. The principal resolutions of the session look to the future and point out guidelines for cooperation. The results of the session are evidence that peace-loving forces, operating consistently, in a principled and thoughtful manner, can be successful in the struggle to insure a stable peace and defend the right of peoples to independent social progress.

11,176

CSO: 1807/84

INTERNATIONAL

AMERICAN 'HAWK' INTERVIEWED ON MOSCOW TELEVISION

LD082248 Moscow Domestic Television Service in Russian 1500 GMT 6 Feb 83

[From the "International Panorama" program presented by Aleksandr Bovin; videotaped Aleksandr Druzhinin interviews with William Fulbright and John Fisher in English with superimposed Russian translation]

[Excerpt] [Bovin] As you see, comrades, Fulbright makes a sober assessment of the state of Soviet-American relations, sees the real difficulties and is confident that these relations could and should be better. But now listen to another American. He is John Fisher, president of the so-called American Security Council. He is not of the same caliber as Fulbright of course; but on the whole, in right-wing circles, on the right flank, he is quite a well-known figure. So here is the next interview:

[Begin videotape] [Druzhinin] Mr Fisher, the graph of Soviet-American relations is at a very low point at this moment. What, in your view, are the reasons for the present tension?

[Fisher] As I understand it, it is necessary to be frank.

[Druzhinin] Yes.

[Fisher] The way it seems to us, the reasons for tension are Soviet expansionism and your buildup of your armed forces to support this expansionism.

[Druzhinin] Do you think that the Soviet Union represents a threat to Washington?

[Fisher] Yes. If one analyzes all the statements of the Soviet leaders, your country is devoted to the ideas of Marxism-Leninism, the establishment of a communist system throughout the world, in place of the capitalist and other governments of the free world, which are to be replaced by communist governments. You have worked out a strategy for the achievement of this aim. You have created in the Soviet Union the material-technical base, and you have secured the support of other communist parties for the achievement of this aim. If changes were to take place in this policy, the Soviet leadership should say that the Soviet Union is no longer pursuing such a policy, and then tension would be reduced.

[Druzhinin] Do you believe that the Soviet Union, as many are saying here, would be the first to use nuclear weapons against the United States?

[Fisher] I have no way of knowing whether the Soviet Union would be the first to use nuclear weapons. I know that the Soviet leadership has declared that it would not be the first to use nuclear weapons.

[Druzhinin] Do you think that certain problems facing our countries should be solved by peaceful means, through negotiations?

[Fisher] Naturally. We aim for the elimination of disagreements through negotiations. But for this purpose reciprocity is needed, a desire to reach mutually acceptable results. But throughout all the years during which talks on the limitation of strategic arms have been taking place, you have been continuing to build up your armed forces. In the past 13 years, you have increased the number of your strategic weapons by more than 1,000 units--missiles aimed at the United States, bombers aimed at the United States--while the United States has not deployed a single new bomber or a single new intercontinental missile. The United States has built only one new nuclear submarine. I repeat, more reciprocity is needed at the negotiations, if we want to achieve a real agreement.

[Druzhinin] It looks as though everything depends on the Soviet Union?

[Fisher] I think that we have already done a great deal. Since 1967 we have frozen the level of our intercontinental ballistic missiles, the level of our bombers. We have even reduced their number since then. I don't know what else we could do. As I have already said, reciprocity is needed. I am convinced that our leadership will react to any proposals of the Soviet leadership. [end videotape]

[Bovin] That is the voice of a real dyed-in-the-wool Reaganite. Well, of course, Moscow is trying to overthrow bourgeois governments all the time. Of course, wherever some sort of uprising of revolution takes place, it is done by the hand of Moscow's agents. It is senseless to argue with such a primitive, vulgar approach to history and to the world, the complex world in which we live. But I would like to look more attentively at one aspect of Fisher's reasoning.

You must have noticed how Fisher repeated several times that the United States had, allegedly, long ago frozen its armaments, but the Soviet Union continues to arm. So we have this picture of a weak, defenseless America in the face of the Soviet threat. Furthermore, it is not only Fisher who uses this theme. It appears in many, many speeches in America at the widest variety of levels. Of course the conclusion is: Give money to the Pentagon; it is necessary to arm up; we must catch the Soviet Union. But let us see how the matter stands in actual fact.

Let us take a highly generalized indicator, such as the number of warheads. It is not aircraft or bombers which fall on targets, nor is it launchers. Targets are hit by warheads. So let us just take a look at this. I have

here a book called "Security for All: Program for Disarmament." It was prepared by a commission, an independent commission, on matters of disarmament and security, under the chairmanship of Olof Palme--the Palme Commission, it is called. This quite interesting book contains this diagram, take a look at it. [Bovin shows diagrams comparing U.S. and Soviet warheads] This top line shows the dynamic, the number of warheads that the United States has. The bottom line shows those of the Soviet Union. Look at the year 1972, when the first SALT agreement was signed. See the gap, the advantage held by America. It is quite considerable, but on the whole this was considered to be approximate military parity. Now, instead of, as Fisher and others say, having frozen arms, look, the Americans are taking a great leap forward. We are going along almost horizontally. By 1975, the gap had become very wide, and then we had to catch up with the Americans. This we did. When we began to do this toward the end of the eighties [as heard] all this hysteria welled up in Washington.

Yet there are really no grounds for all these hysterics, because, as you see from these diagrams, approximate strategic military parity continues to exist. What is shown on this diagram is perfectly well known both to the Americans and to their allies. When, against this background, flying in the face of the obvious, the Americans start talking about the superiority of the Soviet Union, the lagging behind of the Americans, all this arouses mistrust both of American policy and of the intentions of the White House.

CSO: 1807/128

INTERNATIONAL

CURRENT ACTIVITIES OF 'RADIO LIBERTY' DESCRIBED, SCORED

Moscow SOTSIALISTICHESKAYA INDUSTRIYA in Russian 12 Jan 83 p 3

[Article by Yu. Kornilov: "Gangsters Without Colt Revolvers"]

[Text] "No one will succeed in undermining the socialist system using disinformation and slander".

(From the political declaration which was adopted in Prague during a meeting of the Political Consultative Committee of the Warsaw Treaty member states).

Recently, the American ex-Senator J. Buckley held a press conference in Washington. In emphasizing in every way possible the importance of the mission placed on him by the White House, he openly expressed confidence that the U.S. Congress would spare no resources to carry it out. Buckley declared "Our budget for the 1983 Fiscal Year must be increased by 20 million dollars at least".

For what purposes does the former senator require such considerable "additional sums"? Perhaps for carrying out the urgent social programs which were mercilessly reduced by the present Washington administration? Or to help the American unemployed whose army has reached 20 million people for the first time in the entire history of the United States? No. Buckley has been appointed the new president of the subversive radio stations Radio Liberty and Radio Free Europe (RL/RFE) which have entrenched themselves in Munich.

A shock role has been allotted to Radio Liberty and Radio Free Europe in the "crusade" against socialism which has been announced by Washington. There are no falsehoods which these subversive centers, which specialize in ideological subversive activity, would hesitate to use in trying-- even though in vain -- to blacken socialism and to slander the Soviet Union and the Soviet socialist way of life.

Radio Liberty broadcasts hysterically for more than 500 hours a day in five languages of the peoples of the USSR. Its twin -- RFE, Radio Free Europe -- which lays down the law 555 hours a day in six languages of the peoples of

the socialist countries, does not lag far behind it. This radio center not only rehashes the malicious falsifications addressed to the USSR, which are delivered in a stream to Munich from Washington. It, at the same time, specializes in provocative cock-and-bull stories and fraud whose purpose is to distort the Soviet Union's relations with the other countries of socialism, to attempt to sow discord between the fraternal peoples, and to contribute to the "erosion" of the communist ideology. S. Jackson, one of the first RFE directors, openly declared: "The radio station has been created in order to sow confusion in the countries toward which our broadcast are aimed".

A special role in RFE has been allotted to the Polish editorial board. Not only the exaggeration of concoctions inimical to socialism but also the broadcasting of outright directives and instructions to the counterrevolutionary underground, which still exists in the Polish People's Republic, have been placed on it. In coordination with other Western special services, the CIA has developed a plan according to which RFE must -- along with subversive activity against the Polish People's Republic -- "take upon itself" the processing of Polish immigration into the FRG, Sweden, Austria, and the Benelux countries.

The fabrication of anti-Soviet fantasies and fabrications is carried out under the direct leadership of high-ranking CIA emissaries. They are R. Tack and J. Lodezin, graduates of the American intelligence school in Garmisch-Partenkirchen (FRG); R. Redlich, the former chief of the CIA intelligence school in Bad Homburg (FRG); Radio Liberty personnel recruiter E. Boyter, chief of the "research section"; and others.

Of course, their subordinates operate strictly in accordance with "technologies" for exploiting lies, which have been specially developed in the CIA. What this apology for "technology" represents can be judged from the instructions "How To Compile Propaganda Radio Broadcasts", which was developed at one time in the United States especially for RFE. Here are only a few points in this document: "Never mention facts which could inflict damage on your task"; "Always try to create the impression that you are omniscient, that you really were at the place you are talking about, that you have access to secret information"; "Accuse, accuse and accuse again. This strategic method is the most effective form of propaganda"; "Use the method of inciting one people against another, one population group against another, and -- if possible -- the majority against the minority. This is very important... Use propaganda to cause restless nights, suicide, desertion, disorder, mistakes, and wavering". What is there to say? -- These are eloquent directions!

Washington has recently been conducting a broad reorganization of RL/RFE whose purpose is to "improve the role" of the subversive radio centers even more in psychological warfare. Whereas the budget of the Munich radio twins was 50 million dollars in 1975, it will exceed 100 million dollars in 1983 for the first time in the existence of the radio centers. B. Wattenberg, one of the RL/RFE directors has declared that the approval of additional appropriations for the Munich radio stations by Congress can be considered a decided matter thanks to the active lobbying efforts of the White House.

Wattenberg said: "We have powerful support and therefore we will receive the necessary resources by the spring".

Approximately 50 radio transmitters with an overall capacity of almost 8,000 kilowatts, which are located on the territory of the FRG, Portugal and Spain, are at the disposal of RL/RFE. Another eight transmitting systems are being set up at accelerated tempos at the present time. Considerable resources are being allotted to the so-called RL/RFE special "analytical" sections whose task is the recruiting of agents and espionage against the socialist countries.

Of course, however, the golden rain of appropriations, with which the ruling circles of the United States shower RL/RFE, is not intended only to modernize the technical base of the subversive radio centers as much as possible. The psychological warfare organizers consider the strengthening and expansion of their "personnel complement" to be no less important. Today, there are, in all, about 1,600 employees of RL/RFE. Washington is allotting ever greater sums for the upkeep and payment for the "work" of these peddlars of disinformation. The bulk of them are nothing more than a crowd of traitors, renegades, turncoats, and criminals of all stripes, who have nestled under the wings of the piratical centers.

Indeed, who, for example, practices anti-Soviet fictions in front of the microphones of the so-called "Russian section" of Radio Liberty? They are a certain O. Krasovskiy, a fascist today who received the rank of captain from the Hitlerites during the war years; K. Yershov, a participant in the fascist punitive operations in the Baltic area; and V. Tsyganko, in the past one of Vlasov's traitorous retinue.

And who works in the so-called "national sections" of Radio Liberty, trying to teach the Soviet people how to organize their life and what policy to follow? M. Kartash'yan (he was once Mkrtchyan), an active accomplice of the fascists who personally participated during the war years in the execution of French resistance fighters, heads the radio center's Armenian editorial board. Yu. Sen'kovskiy, whose service record includes service in the fascist "Zonderkomand-204" and a "training" course in a Nazi intelligence and sabotage school, works zealously on the Belorussian editorial board. Gasanzade (he was once Gasanov), who deserted to the enemy during the war years and participated in military operations against Soviet forces, plays one of the first violins on the Azerbaijan editorial board. A certain G. Sultanov, who at one time was awarded the Bronze Medal first class "for services to the Reich" by the Hitlerites, directs the Tataro-Bashkirskaya editorial board.

In the Final Act of the Conference on European Security and Cooperation which the U. S. President has signed, it is emphasized that the dissemination of radio information must be responsive to the interests of mutual understanding between peoples. Why then, therefore, do the Washington chiefs and sponsors of the Munich radio saboteurs, of these "gangsters without Colts" who feed on anti-Sovietism, need them! There, in Washington, the psychological warfare against socialism is regarded as a peculiar type of preparation for an exchange of nuclear strikes, and they still expect -- against reason -- to "shatter" and to "press" socialism with the help of slander and calumny. These, however, are vain attempts. The anti-Soviet and antisocialist campaigns, which are undertaken in the West, fail one after the other.

INTERNATIONAL

SOVIET-VIETNAMESE SYMPOSIUM ON NATIONALITIES QUESTION HELD

Tashkent OBSHCHESTVENNIYE NAUKI V UZBEKISTANE in Russian No 9, Sep 82 pp 51-52

[Article by R. A. Khodzhayeva and V. A. Aulov: "Soviet-Vietnamese Symposium on the Theory of Nations and Nationality Relations"]

[Text] A Soviet-Vietnamese symposium on the theory of nations and nationality relations was held in Tashkent on 20-22 April 1982. The symposium was organized by the USSR Academy of Sciences [USSR AS], the Scientific Council for Nationality Problems of the social sciences section of the presidium of the USSR AS, the Institute of Ethnography of the USSR AS, the Uzbek SSR Academy of Sciences, and the Institute of Philosophy and Law imeni I. M. Muminov of the Uzbek SSR Academy of Sciences and, on the Vietnamese side, by the Committee for National Minority Affairs of the Central Committee of the Vietnamese Communist Party, the Committee for Social Sciences [CSS] of the Socialist Republic of Vietnam [SRV], the Institute of Ethnography of the CSS of SRV, the Institute of Social Sciences of the CSS of SRV (Hochi Minh City), and Hanoi University. The symposium was dedicated to the 60th anniversary of the formation of the USSR. Social scientists and party and Soviet employees took part in its work.

Academician A. S. Sadykov, president of the Uzbek SSR Academy of Sciences, opened the symposium with an introductory talk. He particularly emphasized the significance of Lenin's nationality policy for the flourishing of all the peoples and nationalities of the USSR and the leading role of the CPSU in the economic and cultural development of the Soviet republics during the years of Soviet power.

M. P. Tursunov, deputy chairman of the Uzbek SSR Council of Ministers, welcomed the participants in the international symposium. He expressed confidence that the symposium would promote further friendship and cooperation between the peoples of the Soviet Union and Vietnam and facilitate broader scientific ties between scientists of the two fraternal countries.

The following persons presented reports at the plenary session: Academician Yu. V. Bromley, chairman of the Scientific Council for Nationality Problems of the Social Sciences Section of the Presidium of the USSR AS and director of the Institute of Ethnography ("Nationality Processes in the Contemporary World"); vice president and academician of the Uzbek SSR Academy of Sciences E. Yu. Yusupov ("Implementation of Lenin's Nationality Policy in the Process of the

Transition to Socialism, Bypassing Capitalism"); corresponding member of the Uzbek SSR Academy of Sciences Kh. T. Tursunov, director of the Institute of Party History of the Central Committee of the Uzbek Communist Party, a branch of the Institute of Marxism-Leninism of the CPSU Central Committee ("Party Guidance over the Development of Nationality Relations"); Do Anh Hau, deputy chairman of the Committee for National Minority Affairs of the Central Committee of the Vietnamese Communist Party ("The Activity of the Committee for National Minorities of the Central Committee of the Vietnamese Communist Party To Implement the Nationality Policy of the Vietnamese Communist Party in the Socialist Republic of Vietnam"); Nguyen Khan Toan, chairman of the Committee for Social Sciences of the SRV ("Timely Problems of Studying Nationality Relations in the Countries of Southeast Asia"); and, Dan Ngiyem Van, deputy director of the Institute of Ethnography of the Committee for Social Sciences of the SRV ("The Formation of the Vietnamese Socialist Nation").

Leading Soviet and Vietnamese scientists, specialists in the theory of nations and nationality relations, took part in discussion of the report. They included: doctor of philosophical sciences E. V. Tadevosyan, head of the department of scientific communism of the Institute of International Relations of the USSR Ministry of Foreign Affairs; doctor of historical sciences V. N. Uvachan, advisor to the RSFSR Council of Ministers; doctor of geographic sciences S. I. Bruk, deputy director of the Institute of Ethnography of the USSR AS; corresponding member of the Uzbek SSR Academy of Sciences M. A. Akhunova, director of the Institute of History of the Uzbek SSR Academy of Sciences; doctor of philosophical sciences K. Kh. Khanazarov, director of the Institute of Philosophy imeni I. M. Muminov of the Uzbek SSR Academy of Sciences; doctor of historical sciences B. V. Lunin; candidate of historical sciences A. I. Ginzburg, scientific associate in the sector of ethnosociology of the Institute of Ethnography of the USSR AS; candidate of historical sciences M. N. Guboglo, scientific secretary of the Scientific Council for Nationality Problems of the Social Sciences Section of the Presidium of the USSR AS, and the Vietnamese comrades.

The statements reviewed the processes of development of nations and nationality relations under contemporary conditions, the significance of Leninist nationality policy, the stages in national state building in the USSR, trends in the development of national languages, and factors that bring nations closer together and cause them to flourish under socialist conditions. The Vietnamese comrades spoke of the Vietnamese people's struggle for the self-determination of nations, the formation of the Vietnamese socialist nation, the shaping of new social relations, and distinctive features of ethnographic processes in the Socialist Republic of Vietnam.

The symposium operated on a high intellectual and theoretical level, in a spirit of constructive and useful exchange of opinion on timely problems of building socialism, and it promoted expanded contacts between Soviet and Vietnamese scientists and stronger friendships between the peoples of the two countries.

Participants at the symposium were familiarized with the work of scientific research institutions in the republic, talked with scientists and representatives

from higher educational institutions, visited the Tashkent Branch of the Central V. I. Lenin Museum, inspected the Exhibition of the Achievements of the Uzbek SSR Economy, visited agricultural enterprises, and made a trip to Samarkand.

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INTERNATIONAL

PHILOSOPHER ATTACKS WESTERN RELIGIOUS PROPAGANDA

Tashkent PRAVDA VOSTOKA in Russian 27 Nov 82 p 3

[Article by M. Gol'denberg, cand. of phil. sci.: "Lies in a 'God-Pleasing' Wrapper," under the rubric: 'From the Ideological Front']

[Text] History has never seen such an inviolable unity of interests and goals, will and actions, such spiritual kinship, trust and mutual concern in the interrelationships of the dozens of nations and nationalities as those that are constantly manifested in the fraternal union of the peoples of the USSR.

The experience of the Soviet Union in successfully resolving the national question and building communism, does not allow the foes of socialism to rest. The closer the 60th anniversary of the formation of the USSR draws, the more furious resounds the multivoice choir of bourgeois propaganda directed against the strengthening unity of the Soviet people, against its achievements.

Within the camp of slanderers, the clerical "Sovietologists" are by no means the last. They cast prudence to the wind so that they might, supported by religious vestiges, attempt to sow nationalistic inclinations and thereby loosen the fraternal friendship of the peoples of our country.

In the foreign "pious" writings of recent years, almost all religious tendencies are becoming the object of insinuation. For example, Orthodoxy, in the opinion of the influential London weekly ECONOMIST has always been "the stronghold of Russian nationalism." Well, if this affirmation had been directed at the prerevolutionary period it would not cause any particular protests. But the fact is that the petty anti-Soviets are drawing far-reaching conclusions. Supposedly even today Orthodoxy is "to a certain extent entirely compatible with the regime." Of course, they have in view the Soviet government.

The Spanish journal DESTINO is a second voice holding the same sour note. To listen to it, one gets the impression that the Soviet government, "knowing" that behind the contemporary political structure of our society "Russian nationalistic feelings united with Orthodoxy are hiding," resorts to it to achieve popular support.

The ideologues of clericalism categorically affirm that the Soviet regime is nurturing a "heart-felt attraction" only to "Russian-Orthodox nationalism,"

that the ideologues have discovered, while it is intolerant to other "religious-nationalistic" currents. The collected works "Marxism and Religion in Eastern Europe," published in Holland, stands out against a background of all the writings of similar doctrine by virtue of the highest degree of perverse anti-Sovietism. In it, in part, it is stated that as if the "attacks of the regime" against the Catholic church and the Uniacy (abolished, by the way by the believers and clergy themselves in 1946), but which has preserved a certain number of adherents in some parts in the western reaches of the Ukraine, are explained not so much by atheistic problems, as by the alarm born out of the "anti-Russian nationalism of their flocks."

The bourgeois authors view Islam as "promising much." Thus, Mme. E. Carrer d'Ankoss in one of her anti-Soviet books holds that within the USSR Muslims constitute a firmly bound religious community ("umma") and have a strong bent for some kind of "world Muslim nation." The author divides the Soviet people into two categories: non-Muslims and Muslims. The latter, in her opinion piously adhere to the following customs: marriage of adolescent girls, forced marriage, ransoming of the bride (kalym) or abduction of young women, etc. Muslims, Mme. d'Ankoss writes maliciously, as distinct from the non-Muslim, do not consider these customs to be the vestiges of feudalism, and, moreover, they are "widely practiced," thus demonstrating "a deep attachment to them."

Judaism also receives its share of attention. The Jews in the USSR, lament the creators of "Jewish World" collected works published in London in 1979, are suffering because their "religious community" and their "national-political community" are not acknowledged by the authorities. To all of this the Parisian journal 'Documentation Francaise' supplements its English fellow thinkers [by stating that] "assimilation of the Jews is one of the Kremlin's goals."

All of these unworthy fabrications completely betray those who are possessed by the entirely synonomous aspiration to drive a wedge between the peoples of the USSR, to set them against each other, not so much on religious grounds (it serves rather as a cover) as on national grounds.

However, let us decipher what the "arguments" of our ideological opponents are worth. Thus, they affirm, that Soviet authorities are feeling "sympathy" for Orthodoxy, a reliable weapon of the "regime," a weapon which is being used for "rallying the people." Two questions immediately arise. The first is "How is it possible to unite on the basis of Orthodoxy and its adherents those who do not accept it, and this means first of all the atheists, to which an overwhelming majority of the Soviet people belongs, and, moreover, those who believe in other faiths?" And the second question is, "What sense does it make for the 'regime' to blunt a tool which serves it 'so industriously'?" We subject the Orthodox dogma to the same all-around criticism of principle as we do any other. Moreover, in the foreign clerical publications themselves, our atheistic propaganda is constantly "unmasked" for its "attacks" on Orthodoxy.

What is one to believe--the fact that Orthodoxy is being "suffocated" in the USSR, as the foreign misinformers write, or the fact that the authorities are using it "for their own views," as they also affirm. But of course, none of these mutually exclusive conjectures withstands criticism. For the truth

consists entirely of something else: Marxist-Leninists have no sons nor stepsons among religious tendencies. There is no state religion in the Soviet Union, and therefore the Orthodox church and its believers have no special privileges whatsoever.

In those instances when, for example, a "general Russian antinationalism" is ascribed to the Catholics residing in Lithuania, what we have is not simply a crude ideological diversion, but a deep insult to the believers themselves. If within Catholicism, as is the case in other religious tendencies, church extremists are encountered to whom a nationalistic narrowmindedness is not foreign, they constitute a miniscule minority. To spread their inclinations to the entire flock, as our class enemies do it, means to descend below the level of elementary decency.

Bourgeois ideologues consider non-Christian dogma particularly "promising" for anti-Soviet propaganda. Their vain attempts are being directed toward engendering in the midst of, let us say, adherents of Islam, a sense of alienation from the "Christian" peoples, first of all from the Russian people.

"The all-encompassing Muslim unity" in conjunction with the illusory "world Islam nation," takes on a precise and global class design in the interpretation of the petty anti-Soviets: to instill in the Uzbek collective farm worker or the worker Tatar (even if they have long ago broken with Islam or were never associated with it) the idea that Russians, Latvians and Georgians are "strangers," whereas the Pakistani reactionaries and the various kings and emirs are friends.

And the unconcealed attempt of the experienced "Sovietologist," Professor of the Paris Institute of Political Sciences, Mme. E. Carrer d'Ankoss to compose an almost laudatory ode in honor of the spread of the vestiges of feudalism is convincing evidence of both the deep degradation of bourgeois social science and of the unscrupulousness in propagandistic means that characterize our ideological opponents.

The false sorrowmongers of the bourgeois West are also shedding tears in vain for citizens of the Jewish nationality who are believers. In the first place, those among them who believe in God are an insignificant minority, and therefore, there are no bases whatsoever for looking on all Jewish workers as a "religious community." In the second place, it is naive and false to pass off the Jews, citizens of the country of the Soviets, as some kind of detached "national-political community." There is no such thing in our country. It is adequate merely to take a look at the Constitution of the USSR to clarify the point: the Jews, and citizens of the USSR of other nationalities as well, are an inseparable part of a new, historic society of people--the Soviet people.

As far as assimilation of the Jews is concerned, it is a natural, objective phenomenon, and it is observed not only in our country. The Zionist press itself writes that of the 6 million Jews living in the United States, there will only be 4 million persons by the beginning of the next century who have kept themselves "pure," and it may be only half as many. But it is curious that the White House is not accused of this. Whereas the Zionists take up arms

against the Kremlin because objective assimilation processes which do not depend on the will and desire of people is also occurring within the USSR.

As we see, the primary goals of clerics of various colors coincide. On the one hand, they are striving to unite the religious organizations operating within the territory of our country for joint "resistance to Godlessness," and, on the other, they are endeavoring to set them one against the other so that, in being alienated by the age-old interreligious enmity, they may cause discord among nations and peoples, to arouse each of our nations to hide in their own "national-religious kennel."

Finally, the subversive clerical actions are similar with regard to their main point: in their complete lack of potential of dissolving the fraternal union of the peoples of our country. "By their own experience," states the CPSU Central Committee's Decree on the 60th Anniversary of the Formation of the Union of Soviet Socialist Republics, "the peoples of the nation of the Soviets are convinced that rallying into a united union increases their strength and accelerates the social-economic development.... In the joint struggle for a new and just world, a great fraternity of working people has arisen, a sense of a united family, and an inviolable Leninist friendship of peoples has been formed--the inexhaustible sources of the constructive creativity of the masses."

Any intrigues that our foes have directed at undermining the unity of the Soviet peoples has always shattered, and will always continue to shatter against this unsurmountable barrier, as will any lie, even if it is packaged in a "God-pleasing" wrapper.

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NATIONAL

COURT REVIEW OF OFFICIAL ACTIONS PROTECTS CONSTITUTIONAL RIGHTS OF CITIZENS

Ashkhabad IZVESTIYA AKADEMII NAUK TURKMENSKOY SSSR: SERIYA OBSHCHESTVENNYKH
NAUK in Russian No 5, 1982 pp 35-40

[Article by N. Ya. Shilo: "Leninist Principles of Citizens' Rights Guarantees"]

[Excerpts] Soviet citizens have equal rights, regardless of their nationality and race, origin and property status, education, or religious beliefs; this is legally guaranteed in the presently operative Constitution.

The principle of equal rights for Soviet citizens is a great conquest for socialism. "It is important for every person," said L. I. Brezhnev, "to be aware of the fact that he is equal in rights with other members of the society, that he can always count on a just and respectful attitude toward himself...." [8, p 70].

Political rights and liberties occupy an important place within the system of Soviet citizens' constitutional rights and liberties. They include the citizens' right to participate in the administration of state and public matters; citizens' electoral rights, the right to associate together in public organizations; the freedoms of speech, press, assemblies, meetings, street processions and demonstrations, and the right to make suggestions to state organs and public organizations.

The citizens' right to participate in the administration of state and public matters was affirmed for the first time by the presently operative USSR Constitution and by the constitutions of the Union republics. This right is implemented in various forms: citizens elect and can be elected to the Soviets of People's Deputies and other elected organs (for example, the court); they also participate in the discussion and drafting of bills to become law. A vivid example of citizens' participation in state matters was the nation-wide discussion of the draft of the 1977 Constitution. According to data, the elections which were held in our country on 24 February 1980 to all levels of the Soviets and the Supreme Soviets of all the Union republics, 6,730 persons were elected, while 300 persons were elected to the TuSSR Supreme Soviet [14, p 13].

More than 2 million persons were elected to the local Soviets of People's Deputies in our country, while more than 23,000 persons were so elected in the TuSSR [14, 15]. The people have entrusted them with the task of deciding state and public matters.

An important place among the rights of Soviet citizens is allocated to socio-economic rights: the right to work, rest, material provisions, education, health care, the right to housing, the use of cultural achievements, and the freedom of scientific and technical creativity. These rights are guaranteed, above all, as a result of the abolition of private ownership of the means of production, the affirmation of the socialist system of the economy, the steady development of productive forces, the absence of unemployment, and other socio-political conditions. The norms and guarantees of these rights, in addition to the USSR Constitution and the constitutions of the Union and autonomous republics, are confirmed in the labor laws: numerous norms of civil, housing, administrative, and criminal legislation are directed at their inviolability and protection.

Under the conditions of mature socialism the socio-economic rights of Soviet citizens have been significantly expanded, and their guarantees have become firmer. Thus, the right to education, as confirmed in the Fundamental Law [Constitution], is specified in greater detail in the Fundamental Laws of the USSR and the Union republics concerning public education. During the years of the Soviet regime the number of persons having a higher, incompleter higher, and secondary special education increased by a factor of 121 and amounted to 35 million persons. All types of instruction in the country have encompassed more than 93 million persons, and in the TuSSR--more than 1 million. There are 35,800 persons studying at our republic's institutions of higher learning, and 33,900 at the secondary special educational institutions. During 1980 some 14,300 specialists were channeled into this republic's national economy [17, p 244].

The citizens' right to health care is affirmed for the first time in the USSR Constitution and the constitutions of the Union republics. This became possible because during the years of the Soviet regime a wide network of medical institutions was created. Our country has more physicians than any other country in the world: there are more than 330 physicians for every 100,000 of population. In the TuSSR the number of physicians in all fields of specialization amounted to 8,000 persons [17, p 244]. A great deal of attention has been paid in the new Constitution to protecting the personal inviolability of Soviet citizens, protecting their honor and dignity, their rights and legitimate interests.

Included among the constitutional rights of Soviet citizens are also personal rights and liberties, pertaining to state protection of the family; the inviolability of the individual, housing; protection of citizens' personal lives; freedom of conscience; the right to juridical protection and compensation for damages caused by illegal acts of state organs and public organizations or officials.

Among Soviet citizens' personal rights the right to the protection and preservation of the family was elevated to a constitutional norm for the first time. In connection with this, the USSR Constitution has established the following important positions: in the first place, the family in our country is under the protection of the state; in the second place, marriage in the USSR is based on the voluntary consent of the woman and the man; in the third place, the spouses have completely equal rights within the family relationships (Art. 53 of the Constitution).

And there is yet another new and very important constitutional right of Soviet citizens among the group of personal rights and liberties--this is the right of juridical protection of Soviet citizens' legitimate interests. Art. 57 of the USSR

Constitution affirms the following: "The citizens of the USSR have the right to juridical protection from encroachments on their honor and dignity, life and health, on their personal liberty and property."

The civil and criminal laws have established strict responsibility for such encroachments, no matter by whom they may have been committed.

The actions of officials, committed in violation of the laws, exceeding their powers, and infringing upon citizens' rights, may be sued in court. For example, citizens' complaints about being inequitably dismissed from their jobs are tried in a juridical procedure. And if state or public organizations, as well as officials carrying out their service responsibilities, as a result of illegal actions caused material damage to a citizen, then the latter has the right to be compensated for such damage. This right of a Soviet citizen is affirmed by Art. 58 of the USSR Constitution and by the Ukasee of the USSR Supreme Soviet, dated 18 May 1981, and entitled "On Compensation for Damage Caused to a Citizen by the Illegal Actions of State and Public Organizations, as well as by Officials in Performing Their Service Obligations" [11, p 25]. All these statutes are directed at guarding the rights and legitimate interests of Soviet citizens and at further strengthening socialist legality.

Being concerned with the universal development of the individual, as well as the rights and liberties of citizens, the Soviet state accords serious attention to their observance of their obligations to society. The unity of rights and obligations of citizens is an indivisible characteristic of socialist democracy, conditioned by the unity of interests of society and the individual under socialism. V. I. Lenin said that "it is impossible to live in society and be free from society" [7, p 104]. Every Soviet person must strictly observe the USSR Constitution and Soviet laws, respect the rules of the socialist community, and worthily bear the lofty title of citizen of the USSR.

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2384

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NATIONAL

'SPECIFIC NEEDS' OF SOVIET NATIONALITIES LISTED

Kishinev KOMMUNIST MOLDAVII in Russian No 10, Oct 82 pp 29-35

[Article by S. Tikhun, candidate of philosophical sciences, and V. Mukhin: "The Dialectics of the International and the National under the Conditions of Developed Socialism"]

[Excerpts] The essence of national relations in Soviet society is reflected in the categories of the national and the international, which must be considered in their reciprocal causal relationship and in their unity with the objective contents of economic, socio-political, and cultural processes.

The correlation between the national and the international is determined by economic relations as well as by a number of other factors--politics and ideology, the degree of awareness and organization of the masses, and by influences from without. It is also necessary to bear in mind that the national, under the conditions of the internationalization of social life, cannot exist just by itself in isolation, but precisely for the purpose of developing it there arises the social need in all connections.

The international, however, cannot be "without the national" or "non-national"; it exists within the national and is manifested through it. Without the national, the international does not exist--it is based on it; moreover, the national is, at the same time, also an object influencing the international. This unity does not mean that it can be considered as an identity, since differences do exist between them. As it develops, the international penetrates into the national, enriches and perfects it, adding to the reality of national life. And the national specifies and supplements the international; it expands its limits and the sphere of its social activity. Under the conditions of developed socialism, the national functions as the bearer of the general international, "and the criteria for interpreting the national also change: formerly only the differences in peoples were seen therein, while now ever greater importance is being accorded to common traits of nations and nationalities in its contents."*

With the help of the concepts "national" and "international" we are analyzing aspects of a unified whole--one of the sub-systems of the entire multi-level, diverse

* M. I. Kulichenko, "Rastsvet i sbliizheniye natsiy v SSSR" [The Flourishing and Rapprochement of the Nations within the USSR], Moscow, Mysl', 1981, p 17.

diverse in contents and forms systems of social relations. At the same time each of these phenomena has its own qualitative specificity and independence, its own tendencies of development. As applied to the individual personality, one must bear in mind that, although it also subjectifies the national and the international in the life of society, these factors themselves in general do not amount to their embodiment in a person. Furthermore, they are fundamentally manifested outside of an individual person, being reflected in his ties with the entire nation, in peoples' inter-relationships in general, and in the development of communities. And these same ties are manifested not in some kind of "pure" form--in general, as is known, there are no such forms, but in economic, social, political, cultural, and moral-psychological relations.

The most important problem in the structure of national relations is taking into account the specific requirements of the members of various nationalities within the realm of language, culture, and everyday life. Particular importance herein, as Comrade L. I. Brezhnev emphasized at the ceremonies in Tashkent devoted to awarding the Order of Lenin to the UzSSR, is assumed by the problem of their mandatory representation in the republican party and state organs.

Under the conditions of developed socialism the party and the Soviet state are according special attention to a closer combination of the Union's interests with those of each of the republics, taking into consideration the general and the specific, the international and the national. The basic thrusts of the USSR's economic and social development for the years 1981--1985 and the period up to 1990 are defined by the development of all the sectors of the USSR's national economy, as well as those of each Union republic in particular. For example, provision has been made for the Moldavian SSR to increase its industrial output by 30--33 percent during the 11th Five-Year Plan and to ensure further development of the agro-industrial complex. It is necessary to continue work on implementing the party's agrarian policy, solving socio-economic problems in the rural areas, taking all measures to intensify agricultural production, to achieve its dynamic development by means of better utilizing the farms' material-technical bases, along with the inter-farm, agro-industrial, scientific-production enterprises and associations.

In attempting to discredit the CPSU's policy, which is directed at the further rapprochement and prosperity of nations, bourgeois ideologists have proceeded from the concept of the irreconcilability between the international and the national. They regard the flourishing and rapprochement of nations and nationalities as a purely subjective line, not having any objective foundations, as it were, and aimed at a speeded-up "denationalization" of the republics, at the swallowing up of certain nationalities by others. While pursuing the goal of contrasting the two aspects of the unified process, certain bourgeois ideologists have been compelled, at the same time, to acknowledge the flourishing of nations and nationalities within the process of building communism. They assert, however, that it is not inherently in the interests of the Soviet nationalities to have further development and deepening of cooperation and joining of forces to build communism, but rather to move in the direction of national isolation.

In taking into account the revolutionizing action of resolving the nationality question in the USSR, the anti-communist ideologists have recourse to attempts to implant the thorns of dissension and distrust among our country's nationalities

and those of the socialist countries' community; they are propagandizing bourgeois nationalism, to which they have allotted the role of a barrier, a unique kind of "Chinese Wall" against the dissemination of the ideas of communism, of proletarian, socialist internationalism, and friendship among peoples. They depict the nationality question as something fatal and insoluble, while they define contemporary history as the "age of nationalism." Moreover, attempts have been made to present nationalism as some kind of eternal and independent phenomenon, which today is dominant, as it were, over the "chief ideologies," and, above all, over the political ideology of the working class--scientific socialism.

The internationalization of the Soviet people's economic life is an objective process, conditioned by the socialist system of relations. From the very first years of the Soviet regime within a multi-national state there functioned a unified economy, and this was reflected in the economic interests of every nation and nationality of our country. At the same time, the basis for the development of the nationaleconomy is the socialist social division of labor, which functions as the basic condition for the rapprochement and flourishing of nations and nationalities, the strengthening of the Soviet people's unity, and the rational distribution of production forces.

Under socialism the development and the rapprochement of nations and nationalities encompasses not only the economy but also all other spheres of public life, including the field of socio-political and spiritual relations. The decisive factor in the growing spiritual rapprochement of the USSR's nationalities is the affirmation in Soviet society of the ideology of Marxism-Leninism and of proletarian, socialist internationalism. This is explained by the fact that the Marxist-Leninist ideology is common for all nations and nationalities, and it comprises that indestructible ideological foundation of the Soviet way of life, that ideological foundation on which the inter-connected, inter-related process of the development of national relations takes place. Moreover, it exerts a decisive influence on the further development of a multi-national culture, based on the progress of national cultures, their reciprocal influence and mutual enrichment. At the same time, substantial changes are occurring in the national consciousness and national psychology of all the peoples of the USSR.

A characteristic trait of the spiritual profile of the new historical community of people is the unified international awareness which expresses in a concentrated way everything common in the national awareness of each nation and nationality and functions in an organic unity with the national awareness.

The principal thrusts of the CPSU's Leninist nationality policy are the manifold development and prosperity of the nations and nationalities, their further gradual rapprochement, taking national traits into account, and the regulation of the correlations between the national and international factors in public life, along with the correlations between All-Union and republican interests.

The development of a new social and international community of people--the Soviet people and every socialist nation--is in a dialectical inter-connection which manifests itself within the process, integrated in its socio-political and ideological thrust, of a universal development of the socialist nations and the deepening of the community of the Soviet people.

The Communist Party is carrying out a scientifically well-grounded policy in the sphere of national relations, guiding the process of the flourishing and rapprochement of the socialist nations and nationalities, as well as the internationalization of public life in society. The CPSU's contribution to the theory and practice of solving the nationality question--a component part of the entire experiment of building socialism and communism--is of enormous importance for developing internationalism not only in inter-national relations within this country but also on the larger international level. The Communist Party and the Soviet state consider the most important trend of their international activity to be strengthening the solidarity of the community of the socialist countries, as well as the development of multi-faceted cooperation among them. In their activities the party and the government are doing everything dependent upon them in the name of consolidating the world community of socialist countries on the basis of Marxism-Leninism and proletarian internationalism, for inculcating in the workers a lofty revolutionary vigilance, socialist patriotism, and internationalism, a readiness to perform their international duty in the struggle against imperialism.

The practical experience of building socialism and communism has confirmed the fact that the fraternal unity and cooperation among all the peoples of the socialist countries corresponds to the highest national interests of each country, inasmuch as the main, highest national interests of every socialist country are the interests of defending the socialist gains, strengthening and developing socialism on the international scale. These achievements are possible only on the basis of the fraternal international unity of all the national detachments of the communist movement, of the entire system of the socialist countries. Development and strengthening of the socialist community's unity, based on proletarian, socialist internationalism constitute the unfailing condition for the further achievements of all the states included within it.

The emergence and development of a new type of national relations both within the state as well as within the system of socialist states is a basic aspect of the historical experiment of the world system of socialism; its utilization is an important condition for implementing the future world-wide fraternal alliance of free peoples. For this "only one thing is necessary, that there be a unanimous aspiration to enter into this integrated world-wide cooperative with an open soul" (V. I. Lenin/ *[in italics]*, "Poln. sobr. soch." *[Complete Works]*, Vol 37, p 347).

The policy of the CPSU and the other fraternal parties of the socialist countries is directed at the maximum utilization of the historical principle of the multi-faceted development and rapprochement of the socialist nations and nationalities, based on international socialist cooperation and mutual aid; this leads to the international unification of socialist nations, while their rapprochement stimulates the flourishing of the national economy and culture. Thus, in a socialist society the national interests of each country are combined with the interests of the entire system of socialism; there is a development of socialist internationalism and a strengthening of the socialist community of nations. "It personifies in itself," notes the CPSU CC decree entitled "On the 60th Anniversary of the Formation of the Union of Soviet Socialist Republics," "a new, socialist type of international relations among sovereign states with equal rights, consolidated by a communality of basic interests and goals, the Marxist-Leninist ideology, bound by the ties of comradely solidarity and mutual aid, as well as multi-faceted cooperation."

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NATIONAL

'PRAVDA' ON LEADERSHIP STYLES OF IBAN PEOPLE

Moscow PRAVDA in Russian 31 Oct 82 p 4

[Article by I. Shatunovskiy, Kuala-Lumpur--Kuching--Moscow: "Into the Jungle to the Dayaks"]

[Text] A storm was raging over Northern Kalimantan. It was simply impossible to believe that two hours ago in Kuala-Lumpur a blinding equatorial sun was shining and the earth was suffocating from the burning heat. But then the monsoon drove leaden clouds from the ocean and thunderously ripped them apart over the coast. And immediately bays with their lace-fringed ocean tides, fishing boats at the piers, and chains of jungle-covered coastal mountains vanished. It became dark and fearsome.

The flyers of the Malaysian airline had a difficult time bringing the plane in to the airport at Kuching--the administrative center of the island state of Saravak.

Our road now goes into the jungles to the settlements of the Dayaks--ancient head-hunters. We did not immediately find the courage for such a journey. But Mokhamed, a great specialist on the customs of this country, who had kindly undertaken to accompany us calmed us down by assuring us that the Dayaks had long ago found other entertainments for themselves.

The downpour ended. The bright sun gilds the tops of the washed coconut palms, and only mud streams rushing among the piles of the forest houses remind one of the monsoon's recent visit. The noise of the ocean which had accompanied us the entire way gradually grows quiet, the bus turns into the interior of the island toward the Indonesian border, the highway becomes more and more narrow, and suddenly it breaks off at a sharp river precipice.

We descend on slippery steps to the pier (a wide plank placed on two short logs), and find places in the narrow boat, a model from 1000 years before our era, modernized, however, with an outboard motor bearing the marking: "Made in Japan." Our ancient little boat runs through the turbulent and rapid Skrang River upstream to its sources. Gigantic trees have risen on both banks, closing out the sun. The boat, guided by the skillful hand of the rudder-man, without losing speed, skirts a sandbar, and skillfully makes its way among rocks and sunken logs. Another two hours on the road, and then we **scramble on**

The floor was covered with twisted raddle and bamboo. It gave under our steps, but easily held our weight. The walls were made of the same material, there were no windows, but the chinks in the bamboo panels were easily penetrated by the sun's rays. We had gotten into the social part of the house which stretched its entire length from wall to wall. People's lives here go on in full view of everybody: they work together, eat together, rest together, and enjoy themselves together. There is also a guest room in the house, a unique reception hall--the ruay--to which they took us. Past a small ritual fire set atop rock slabs which never went out. The Ibans worship spirits--super-natural forest creatures--and believe in dreams.

The table was set in the guest room (rather, the floor--the Ibans have no knowledge of tables). Rice, covered with sauce and tiny pieces of roast meat steamed in the plates, and on the trays there was fish, eggs, and fruit.

"All of this is very tasty. Only do not ask what kind of meat it is; you will ruin your appetite; it is quite possible that it is monkey," the fastidious Mokhamed warned us, moving to himself a bowl with baked eggs.

We wait for the host to touch his food. But he has had a white rooster brought to him, has ripped a large feather from its wing, and has shoved it into the bird's throat. He gathered the drops of blood which appeared into a small cup and, along with it, he put a piece of food from every plate into a cone-shaped vessel.

"May the spirits be pleased with our feast and not hinder our conversation at supper," Mr. Chaon commented.

During the meal, replying to our questions, the leader told us about his rights and duties. All power is in his hands. He assigns people to work, himself disposes of all of the village's money, and after him his eldest son may be the elder.

After supper we returned to the public half of the house, and around the ritual fire strode three men in headgear made of huge feathers and with a silk binding across their shoulders. . . . They had swords in their hands. If a gold tooth had not shown forth from one of the dancers one could have thought that these warriors had strode into our century straight out of the prehistoric novel of Zh. Roni Sr., "The Fight For Fire." Gongs sounded, drums were struck, and the three warriors began to perform the dance of the rhinoceros-bird--gavay kem'yalang. At one time after this warlike dance the Dayaks went into the jungles to fight against their enemies from the neighboring tribes. Today this was simply a rhythmic and beautiful dance in which people in the ancient dress of hunters imitated the movements of the menacing rhinoceros-bird--the guardian of head-hunters.

From an enormous bottle Chaon gave us a swallow of tapaya to try--a rice home-brew,--and, wishing us a good night, he left with the dancers and musicians. And we laid down, not undressing, on the naked boards, pressing close to one

a high shore, walk over a shaky hanging bridge and notice people in the distance.

We are in the land of the Ibans--one of the Dayak tribes. We are met by the elder of the village Chaon in the accompaniment of his administrative apparatus--three young assistants in long white shirts without collars. The leader himself was naked to his waist. Apparently he wanted to boast a bit with his varicolored tatooing. The tatooing indeed was above all praise--a genuine masterpiece of applied decorative art. A solid intricate ornament fell from his neck to his back, and covered his shoulders, arms, and stomach.

Chaon condescendingly looked over the arrivals and not without foundation noticed that he had produced an effect.

"Such adornments are bestowed only upon those of the Iban tribe who have been victorious over their worst enemies and who wear their dried heads on their belt," the leader said, adopting a war-like pose. He got into a springing position and placed both his hands atop his eyes, looking anxiously into the distance.

"No, no, do not be afraid. Our elder has not killed anyone," the senior assistant entered the conversation.

"Although you can see heads which were dried out long long ago on poles in our houses," the second assistant added, "this is now, so to speak, a souvenir, an interior detail."

"Yes, that is true, we are peaceful people," Chaon confirmed, transforming himself before our eyes from a menacing warrior into a kind homey grandpa.

However, the Dayaks did again take up their knives during World War II when Northern Kalimantan was occupied by the Japanese. If a samurai was in the least bit inattentive, his head would be on a pole in the patriarch's garden. The invaders feared the Dayak knives much more than the American destroyers. . . .

"The Ibans are always happy to have guests," the leader said, pointing to a pile structure almost concealed in the forest. "Please come in." It was not simple to get into this house. We looked all around it and simply could not see doors. But then from a dark opening which at first you do not notice two little boys skillfully descended on a notched log.

"Please come into our house," the elder repeated the invitation and rapidly went up the log. It was not so easy to follow his example. Chaon was barefoot, but the soles of our shoes slipped on the wet tree. We had to take off our shoes and make a second attempt. Balancing ourselves on the log and grabbing for branches, we dived into the opening. And the house, it turns out, is gargantuan. And no wonder: the entire village lives in it--119 men, women, and children, all relatives.

another like trench soldiers at war, and to the lulling sounds of the Skrang River we fell into a dead sleep.

In the morning we were awakened by the singing of the roosters, the barking of dogs, and the grunting of piglets which were busy among the piles under the house. Yesterday's sensation that we were in the 17th or even in the 15th century rapidly disappeared. The Dayaks had long ago risen and were busy with their affairs. The dancer with the gold tooth had washed the decorative colors from himself and now, with his comrades, was stacking pieces of latex. . . . The women were busy around high white pepper bushes. Now these were ordinary peasants getting their bread with hard labor. . . .

On the shelves of the only store alongside ancient knives and adornments there were Japanese transistors and boxes of Coca Cola. Business was the battering-ram which long ago broke through the dense walls of the Iban commune. . . .

Business was followed by civilization. The store stood on the edge of a soccer field where volleyball and badminton courts had also been set out. The athletic complex belonged to the school. Education for the children of the Ibans is free, although it is not mandatory. Classes are conducted in the native language, but the Ibans still do not have their own writing. In the corners of the classrooms there were those same cone-shaped ceramic vessels with food which the parents left so that the kind spirits would help, and the evil ones would not hinder their children in learning.

The tribe's elder came out together with his suite to accompany us.

"The Ibans are peaceful people, they want to live in peace with everybody," Chaon said. "Come again, we shall always be happy to see you. . . ." Until the narrow road had hidden behind a bend in the river the leader of the Iban tribe stood on the high shore and waved friendly to it. . . .

2959

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NATIONAL

HARMFUL EFFECTS OF RUMORS IN SOVIET SOCIETY DECRIED

Moscow SOVETSKAYA ROSSIYA in Russian 28 Dec 82 p 2

[Article by S. Stepunina: "Rumors, Rumors....: A Frank Conversation"]

[Text] "I know with complete reliability, from well-informed persons, that during the recent flooding on the Neva all the palaces were destroyed...."

"And I heard that this actor, well, you know the one I'm talking about, died as long as a month ago."

"But he was on television yesterday..."

"Nonsense, that was an old film...."

On the tape deck the fashionable singer grew silent: the cassette had come to an end, and it had to be changed, but the conversation at the table--they were already eating pies for dessert--still reeled on, not having exhausted its vitally exciting topic. I could provide the exact address of the house, name the lovely family celebration on the occasion of which the guests assembled, present the guests themselves--completely decent persons, respected in their work and in the families. But instead of that, let me ask the reader--does he really not know such a house and such a company, where he has been a witness to similar conversations? And, perhaps, even as a participant?

"That's enough," I hear the retort, "is it worthwhile to become disturbed at all over such a cause? What is so terrible if people talk and share things together? Just look at how such conversations unite people in our uncommunicative century...."

And indeed, of course, how often in a railroad-car sleeping compartment or a health resort beach it is precisely such "information" (a little word which has so completely replaced the outmoded word "rumors") unites people during their travels, rest, and recreation. Complete strangers. And what about our colleagues, about their whispers on stair landings, about smoke breaks and other occasions for exchanging information which is scarcely of a scientific nature in work rooms under self-made posters with the careful warning: "Blabbing is exhausting"...

From my war-time childhood I remember a poster entitled "A Blabbermouth Is a Find for A Spy." It showed an enormous ear, like a present-day radar and the vilely protruding lips of a whisperer. I do not know whether our comfortable town

in the Urals was really swarming with spies that way. But the infamy of such a trap and the need for inner control over what one says--this I have remembered for a long time, if not forever. "Rumors circulate, even though they may be apparently prohibited..." sings an always recognizable, hoarse kind of voice. There are, in my opinion, things which every person forbids himself. One of my old friends lives in accordance with the following principle--speak about a person behind his back only what you could tell him to his face. And, you know, an ineffable but tangible "field" has been activated around this person--in his presence gossipers become silent, and those who love to smack their lips over rumors button up their lips. And the first thing that I would like to suggest that readers think about is this question for thought: have we not become undisciplined internally? Have we not begun to allow ourselves that which we should not allow ourselves?

In my opinion, seemingly harmless rumors have yet another alarming trait. Have you not noticed it? They are always negative. They do not speak about a rare vineyard crop, but rather compulsively about the ruination of vineyard growers under an unexpected snowfall. And rumors do not circulate about an actor's new role--but about his old disease. No matter what, this is every time a play upon lowering--our mood, our activity, in the final analysis, our social optimism.

Rumors circulate.... Like all lies, they have long legs. I recall a Siberian business trip, a large, well-known plant. After our business day the director pushed the papers to the side, thereby indicating that work was finished, and a conversation began which was not for the press.

"You are a person from the central region," he said, conspiratorially bending across the table, "you know, well-informed. Tell us about the Saratov tragedy. They say that half the city was destroyed, human victims--a terrible explosion."

I truly knew nothing about the Saratov situation, and this not merely disenchanted the Siberians but was clearly detrimental to the prestige of our central editors and journalism as a whole. On the airplane a fellow passenger in transit, who had flown in from the Far East, enriched my knowledge with the following details: in Saratov underground gas had exploded, and the damage had been colossal. And in Moscow our letters section by this time had already become piled high with mail regarding the "Saratov question."

The fact that even in our socialist reality forest fires and unexpected explosions occur, and unworthy persons at times manage to climb up the ladder of bureaucratic service--this fact is rarely subject to any doubt today. "But is it worthwhile to write about this?"--this is the doubt which we journalists at times have occasion to hear from party and Soviet leaders at various levels. "You know, rumors and gossip will get started." Although everyone has known for a long time that rumors arise precisely when and to the degree that the actual facts are not known. So that this argumentation is no longer believed in either by those who wish to state the truth about negative phenomena or by those who object to this. But why then do they still object? Are they afraid of carrying dirt out of the hut--beyond the limits of their own enterprise, city, or region? There is, probably, quite a bit of such fear. But, in our opinion, this is too over-simplified an explanation.

I would set forth another reason for you to think about. Lack of confidence. A lack of disbelief that the people with whom you work in a group, a rayon, an oblast-- will understand everything the way that you yourself, a leader, can understand. In connection with this, one is reminded of Lenin's persistence, that which he more than once and at various times repeated as a demand to "live in the thick of the workers' life; to know it forward and backward, to know how to determine on any question, at any moment, the mood of the masses,"--the incapacity for such knowledge and know-how, does this not define the conduct of some of the leading "prohibitors"?

Returning to the Saratov story, let me say that the editorial office considered it wrong to remain silent: inasmuch as rumors on their own long legs had already gotten so far, publication in the newspapers was necessary. As is often the case when rumors arise, there was a fire before the smoke. Some chemical reagents had exploded in the basement of a house in the center of the city. They had been stored there despite all the safety rules to the contrary. The director of the NII [scientific research institute] which was located in the house perished in his study from the explosion. By a tragic irony of fate, the NII was engaged in research connected with work-safety rules. Our own correspondent investigated this blatant lack of responsibility on the part of many officials. His material was also called "Explosion."

Moreover, in the practical experience of this newspaper such a reaction to rumors is not an episode but a system, and the attentive reader will obviously have noticed the column heading: "They Say That....But what are the true facts?" And we can state on the basis of experience and with complete precision just when success will attend upon this column heading. It will be, in the first place, when we ourselves have enough boldness. And when, in the second place, the leading officials of departments keep contact with us. Characteristic in this regard is the publication of the article entitled "How Much Did the 1980 Olympics Cost?"; and directly to the point, as they say, was the conversation in which the comrades from the Organizational Committee of the Moscow Olympics so willingly took part. Malicious rumors concerning the supposed burden imposed on the country by this sporting event were literally put down by the precise story of its organizers....

But let us be frank--our appeals to comment on rumors, to combat them--how often they have failed to meet with support! "It is not authorized!" states a certain leading comrade with wide eyes. But what authorization? He and he alone has the right to decide and authorize and take some responsibility on his own shoulders....

For a long time the editors were unable to obtain the desired answer from the Krasnodar Kray, and the rumors, engendered by a lack of knowledge, had traveled so far on their long legs that letters about the situation in Gelendzhik with the most improbable inventions were coming into the editorial office not only from the Kuban but also from Siberia and the Far North. The other day we published the kraykom secretary's answer to the letter which our editors had sent to Krasnodar. This answer was direct, frank, and truly party-like in nature. Let me draw your attention to one circumstance: the comrades from the kraykom did not carry out the editors' request that the letter's author be informed personally. They did not find the author. This author turned out to be an invention--not a person but a personified rumor. However, the present-day leaders of the party kraykom considered it

necessary--and in this case not to wave aside their responsibility--to react with thoroughness.

It is amazing: a person lives unknown and in a remote town, cut off, but here he writes--in spite of himself!--a novel which causes a great stir, then another, and people are already discussing him everywhere -- at home and at work, as if he was their friend. Come on now! A friend isn't talked about thus -- they spare his feelings and do not intrude upon his intimate life. But they talk about the famous person, as if regaling themselves with a fat duck: they suck on all of the little bones. And, as always, they sweetly smack their lips over that which is unfavorable and negative. Why do we like to talk about other people's shortcomings so much?

But since there it is, this direct social interest in the personal life of a famous actor or state figure, and there is nowhere for us to hide from this fact, then perhaps it would be worthwhile to concern ourselves with obtaining solid information on this score? We need not remain unbending Puritans but rather attempt--through television or the newspaper--to enter into the homes of these people. Not through the back entrance, as rumors circulate, but like reasonable, tactful guests. Also needed here, of course, are tact, balance, and evaluated judgment.

Perhaps a year, or maybe more, has passed since I read in an issue of LITERATURNAYA ROSSIYA a story by a writer whom I like and respect. And it is precisely for that reason that I do not wish--in vain!--to mention his name. A masterful story, written with all the brilliance of his talent. About what? About the wonderful Boldino area, about its present-day residents, and about those who lived there along with that guest of genius in these places during that autumn which was so memorable for all of Russian literature. The golden autumn of our culture. How the poet-bridegroom loved in those days, how he rushed off to meet his 'Natalie', what poems he wrote for her, and what riches he presented as a gift to us.

And why did this fine writer, the author of the story, have to chase after that long-ago rumor, to ferret out and re-create the details of that other love which supposedly happened to the poet here, in this country village, during the Boldino days? Quite some time has passed, but I still feel a spiritual sadness from what was narrated here. And I think with sadness of what interest this story could create in readers....

I can only repeat--great tact and unlimited balance are necessary to us all, when we touch upon the spiritual life of great people.

Rumors with rather short legs--little rumors for a narrow circle--are designated as tattle-tales in the somewhat old-fashioned terminology. And the force of their influence is limited--the city does not tremble from them. Perhaps it'll break merely one, at most two hearts...

A few days ago a young colleague told me the following story about just such a broken heart: a residential community wove a tangle of gossip around a war veteran, casting doubt upon what a person holds dearest -- one's combat record. It came to the point they began to point fingers at the elderly woman in the store and call her: "Impostor." She knocked on many doors, but in no instance, right up to the rayispolkom, did they see any social evil nor feel the need to investigate the matter.

More than once, I've been able to encounter these micro-rumors in collectives, but I do not know of any case--if any readers know, let them share it, let me know--where gossip about one's fellow-workers has been the object of a genuine investigation and analysis. Do we not too often turn out to be powerless when confronted with gossip? When I say "we," I am talking about the collective as a whole, about its leading officials, and about its various social organizations, which still co-exist frequently with gossip. They scorn it purely.

Oh, such purity! At times it also hangs the label of gossip on the public evaluations of actions which have been driven underground and which will in no way break forth into the light. In such a situation the non-intervention by public organizations, their inability to dig down to the truth, is triply unforgivable.

Our conversation is far from frivolous. We wish to state the following in all frankness: the practical, business-like rhythm to which the party has tuned us all today is incommensurate with empty types of chatter, with a waste of spiritual energy and time on grinding out rumors.

2384

CSO: 1800/595

NATIONAL

CONSTITUTIONAL, LEGAL STATUS OF AUTONOMOUS OBLASTS DESCRIBED

Moscow SOVETSKAYA YUSTITSIYA in Russian No 20, Oct 82 pp 4-6

[Article entitled: "The Autonomous Oblast--An Important Form of National State Formation in the USSR"]

[Text] The Soviet people is successfully getting ready to meet a notable event --the day of the formation of the Union of Soviet Socialist Republics. The 60th Anniversary of the USSR is evidence of the triumph of the Leninist nationality policy of the CPSU and the historic achievements of socialism. The Soviet Union appears before the entire world as a harmonious family of equal republics, which are jointly building communism.

A worthy place in it is occupied by the autonomous oblasts, which arose already during the first years of Soviet power as a form of the Soviet national state, guaranteeing to small nations and national groups the necessary conditions for their free development.

Already prior to the Great October Socialist Revolution, V.I. Lenin pointed out that "... it is impossible to imagine a contemporary genuinely democratic state /without/ the granting. . . of autonomy to every oblast with any substantial economic and domestic peculiarities, with a particular national composition of the population, etc." ("Polnoye sobraniye sochineniy" [Complete Works], Vol 24, p 145).

In the Declaration of the Rights of the Peoples of Russia, adopted on 15 November 1917, the equality and sovereignty of the peoples of Russia were reinforced through legislation, as well as their right to free self-determination up to and including secession and the formation of an independent state, and any and all national and national-religious privileges and limitations were abolished; the free development of national minorities and ethnographic groups inhabiting the territory of Russia was proclaimed.

And already in 1920-1921 the first autonomous oblasts were established in the RSFSR: The Chuvash, Mari, Kalmyk, Udmurt [Autonomous Oblasts] and the Karelian Labor Commune, as well as three united autonomous oblasts--the Karachayev-Cherkess, Kabardino-Balkar, and Mongolo-Buryat [Autonomous Oblasts]. During 1922-1924 autonomous oblasts were also formed in several other union republics.

Summarizing the results of the Soviet national state construction, V. I. Lenin wrote: "We gave /all/ non-Russian nationalities /their own/ republics or autonomous oblasts" ("Polnoye sobraniye sochineniy", Vol 44, p 146).

As the experience of the development of the autonomous oblasts shows, they played an important role in the realization of the Leninist nationality policy and helped the small nations in their progressive development, in accustoming them to an active political life, to the construction of socialism, and then to the construction of communism in our country as well.

The legal basis for the formation of the autonomous oblasts was the RSFSR Constitution of 1918, which envisaged the right of Soviet peoples distinguished by a special way of life and national composition to develop autonomy. Since the necessary experience in the solution of these questions did not yet exist at the time, the RSFSR Constitution did not contain any concrete norms determining the legal status of the autonomous oblasts.

The RSFSR Constitution of 1925, in which the accumulated experience of national state construction was summarized, already included a chapter on the autonomous Soviet socialist republics and oblasts.

The USSR Constitution of 1936, having strengthened the forms of Soviet autonomy, indicated among them autonomous oblasts as well. The RSFSR Constitution of 1937, as well as the constitutions of other union republics, whose composition included autonomous oblasts, contained chapters devoted to the organs of state authority of these oblasts.

A new and significant step forward in the determination of the legal position of the autonomous oblasts was taken with the adoption of the 1977 USSR Constitution, which contains a chapter entitled "The Autonomous Oblast and the Autonomous Okrug". An analogous chapter is included also in the RSFSR Constitution. Corresponding chapters are included in the constitutions of the Georgian, Azerbaijan, and Tajik union republics, whose composition includes autonomous oblasts as well.

The norms contained in the USSR Constitution and the constitutions of the indicated republics set forth in precise manner the place and significance of the autonomous oblasts in a single allied state; they explain sufficiently fully their characteristic feature as one of the forms of Soviet autonomy.

The autonomous oblast as a national formation, which usually carries out its administration and cultural life in the native language and which is directly represented in the Council of Nationalities of the USSR Supreme Soviet, differs essentially from the "ordinary" administrative unit. The limits of its authority are established by the highest organs of state power of the union republic with the participation of the autonomous oblast itself, and the acts of the state organs have a specific legal force.

At the present time, there are 8 autonomous oblasts in the USSR, 5 of them in the RSFSR and one each in the Georgian, Azerbaijan and Tajik union republics. And although the autonomous oblasts differ from one another in size, territory, and number of inhabitants, in the level of economic development, etc., all of them enjoy equal rights and have identical possibilities for their development.

The indigenous nationalities living in the autonomous oblasts, with the unselfish assistance of all the peoples of the USSR and, first of all, the Russian people, having overcome [their] centuries-old backwardness, have achieved great successes in the development of [their] economy and culture. During the years of socialist construction, the autonomous oblasts have been transformed into industrially developed regions with modern agriculture. During a short period of time, qualified cadres of workers, specialists in agriculture, and workers in culture and education of the indigenous nationality were trained. The achievements of the workers of the autonomous oblasts are one of the convincing proofs of the vital force of the Leninist nationality policy.

In the RSFSR the autonomous oblasts are found in the composition of the krais-- which guarantees that they are provided with constant and effective assistance in the realization of economic and cultural construction. The autonomous oblast and the corresponding kray usually constitute an economically integrated region, in which the relations among the inhabitants are built on the basis of fraternal cooperation and mutual assistance, as well as the equality of rights of all nations and nationalities. In its turn, the strengthening, in the USSR Constitution, of the provision concerning the entry of the autonomous oblasts into the composition of the union republic or kray is a guarantee of the successful development of the economic and cultural construction in them.

The autonomous oblasts are granted significant independence in the solution of problems of economic and socio-cultural construction. Without interfering in the realization of the appropriate rights granted to the autonomous oblasts, the organs of state power and administration of the krais of the Russian Federation, whose composition includes them, manifest constant concern about their development and provide them with effective aid.

The Constitution of the USSR and the constitutions of the union republics contain an enumeration of the autonomous oblasts. This signifies that the ethnic territory is being consolidated behind the nations inhabiting them, that in the work of the state apparatus, the schools and cultural institutions the use of the languages of the corresponding nationalities is guaranteed, and that a change in the composition of the autonomous oblasts and the formation of new ones can be realized only in accordance with the procedure established for changing the USSR Constitution and the constitutions of the union republics themselves. It is natural that, since we are talking about autonomous formations where the basic part of the corresponding nationalities is concentrated, such changes are realized on the basis of will of the nations themselves. The formation of new autonomous oblasts requires decisions by the highest organs of power of the union republics, and then it is subject to confirmation by the USSR Supreme Soviet.

On the basis and in conformity with the constitutional norms concerning autonomous oblasts, the detailed regulation of their legal status is carried out by a law on the autonomous oblast adopted by the Supreme Soviet of the union republic upon presentation of the Soviet of People's Deputies of the autonomous oblast (Article 86 of the USSR Constitution). In this way, the main role in the determination of the status of the autonomous oblasts belongs to the Supreme Soviets of the union republics, by which the significance of the highest of state power of the republics in the solution of corresponding questions is underscored.

Besides the norms contained in the part "The National-State Structure of the USSR", a number of provisions concerning autonomous oblasts are found in other parts of the USSR Constitution. In particular, Article 110 of the USSR Constitution reinforces the institution of the representation of the autonomous oblast in the Soviet of Nationalities of the USSR Supreme Soviet. Thanks to this representation, the consideration of the national interests of the small peoples in the activity of the highest organ of state power of the USSR is guaranteed, as well as the active and direct participation of their representatives in the solution of questions of state-wide significance.

According to the USSR Constitution, the Soviets of People's Deputies of the autonomous oblasts enter into a unitary system of organs of state power, being one of its links (Article 89). They implement state power on the basis of autonomous principles, i. e., on the basis of extensive self-government which rests on the initiative and spontaneous activity of the local population, taking into account the peculiarities of the composition of the population.

Among the organs of justice operating in the USSR are the courts of the autonomous oblasts (Article 151 of the USSR Constitution). Moreover, legal proceedings (Article 159) are conducted in the language of the autonomous oblast or in the language of the majority of the population in a given locality. The procurators of the autonomous oblasts (Article 166) are appointed by the Procurator General of the USSR.

A significant event in the political life of our country was the adoption of the laws on autonomous oblasts by the Supreme Soviets of the RSFSR and the other union republics. It is the first time that such laws have been adopted in the history of Soviet national state construction. They were developed in view of the legal status of the autonomous oblasts which had taken shape, their interrelationship with the kray, republic and all-union organs of state power and administration, and the available experience, the practice of many years of the work of the local Soviets. At the basis of the laws lie the norms of the USSR Constitution and the constitutions of the union republics that have autonomous oblasts in their composition, as well as the USSR Law "On the Fundamental Powers of the Kray and Oblast Soviets of People's Deputies and the Soviets of People's Deputies of the Autonomous Oblasts and Autonomous Okrugs".

The 60-year experience of Soviet national-state construction testifies to the fact that the creation of the autonomous oblast made it possible for previously backward small peoples to get accustomed to taking an active part in the political life of the country, it contributed to their rapid economic, social and spiritual development, the revival of national culture, the development of literacy, and the publication of literature in the national languages. During the years of Soviet power, the autonomous oblasts, with the assistance of all the fraternal peoples of the Country of Soviets, attained significant successes in the national economy.

The laws on the autonomous oblasts determine their legal status and strengthen the basic principles of the organization and activity of the Soviets of People's Deputies and other state organs of the autonomous oblast. They reflect the peculiarities inherent in the autonomous oblast as a form of Soviet autonomy. The laws also reflect the peculiarities of the autonomous oblasts.

The laws contain information about the administrative-territorial division of every autonomous oblast. Changes of the borders of autonomous oblasts, as well as the solution of other questions of the administrative-territorial structure, are carried out through a procedure being determined by legislation of the USSR and the union republic.

In conformity with the USSR Constitution and the constitutions of the union republics, the laws reinforce the representation of the autonomous oblast in the USSR Supreme Soviet. According to the Fundamental Law, 5 deputies are elected to the Council of Nationalities of the USSR Supreme Soviet from every autonomous oblast. Citizens living in autonomous oblasts take part in the elections to the Soviets of People's Deputies of all links in accordance with the laws of the USSR and the union republics. The laws have articles which strengthen the equality of citizens living in the autonomous oblasts. They show that Soviet citizens living in autonomous oblasts, regardless of their origin, social and property status, racial and national membership, sex, education, language, attitude toward religion, type and nature of occupations and other circumstances, are guaranteed equality in all spheres of economic, political, social and cultural life, as well as the possibility to use their native tongue and the languages of other peoples of the peoples of the USSR.

No less important is the reinforcement provided in the laws with respect to the right of the state organs of the autonomous oblast to direct relations with the organs of state authority and administration of the union republic. In conformity with the laws, the plans for the economic and social development and the budget of the autonomous oblast is an integral part of the plan for the economic and social development and budget of the kray (in the RSFSR) and the republic (in Georgia, Azerbaijan, and Tajikistan).

The laws on the autonomous oblasts set forth an important provision concerning the consideration of national and other peculiarities of the autonomous oblast. We are talking here about the fact that the Oblast Soviet decides all questions of local significance, taking as its point of departure the general state interests and the interests of the citizens living in the territory of the autonomous oblast, taking into account the national and other peculiarities of the autonomous oblast; implements the decisions of the superordinated state organs, guides the activity of the subordinated Soviets of People's Deputies, and takes part in the discussion of questions of kray (in the Russian Federation), republic, and all-union significance, and introduces its proposals with respect to them. A number of laws make reference to the necessity of taking into account the peculiarities connected, for example, with the development of national culture, art, literature (paragraph 3, Article 31 of the Law on the Adyge Autonomous Oblast, and analogous articles of other laws).

During 60 years of the development of autonomous oblasts in a united multinational family of nations of the USSR, they have achieved significant successes in economic and socio-cultural construction. Every one of the autonomous oblasts, which have their own unique appearance and national-distinct traits, is now characterized by a high level of development of industry, agriculture, science and culture. By strengthening their legal status, the republic laws on the autonomous oblasts open up new possibilities for the further flourishing of

all nations and nationalities living in their territory. These laws constitute a worthy contribution to the realization of the Leninist nationality policy of the CPSU--a policy oriented toward the further strengthening and perfection of the socialist state and democracy.

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8970

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NATIONAL

USE OF PUBLIC OPINION SURVEYS BY GEORGIAN PARTY ORGANIZATION DESCRIBED

Tbilisi ZARYA VOSTOKA in Russian 26 Dec 82 p 3

[Article by Vladimir Korobeynikov, chief of the Department for the Study of Public Opinion, Institute of Sociological Research, USSR Academy of Sciences, doctor of philosophical sciences; and Valeriy Yadov, chief of the Department for the Social Problems of Labor and the Way of Life, Institute of Socioeconomic Problems, USSR Academy of Sciences, doctor of philosophical sciences: "Relying on Public Opinion"]

[Text] The dynamic nature of the life of Soviet society, the complication of modern socioeconomic processes, require the expansion of the range of the methods and means of recording and realizing judgements, evaluations, comments, and recommendations made by the broad masses, which are aimed at promoting the making of the correct administrative decisions by means of involving in that situation the broadest possible segments of the workers. It is precisely for that reason that in recent years the party committees, in addition to using the traditional party-political methods of ascertaining public opinion with regard to various key questions, have begun to resort more frequently to sociological studies also.

The increasing value of the information obtained by sociologists in the course of studying public opinion has already led to the arising of a new and stable organizational form of integration of social science with the practical aspects of party work. We are talking about the scientific-consultative agencies (centers, councils, institutes, groups, etc.) for the study of public opinion, which function under various party committees (republic-level central committees, kray, oblast, city, and rayon committees).

One of the pioneers in the creation and development of this form of study of public opinion is rightfully considered to be the Central Committee of the Communist Party of Georgia [CPG]. Therefore it is with great interest that one becomes acquainted with the analysis and generalization of the concrete experience in studying and taking into account the public opinion in party work, which were carried out by Professor T. Dzhaferli in his work -- which is small in size, but extremely interesting in content -- "Izucheniye i uchët obshchestvennogo mneniya v partiynoy rabote (po materialam Kompartii Gruzii)" [The Study and Accounting of Public

Opinion in Party Work (Based on Materials of the Communist Party of Georgia], which was published in Moscow this year in the series "History and Policy of the CPSU" (Znaniye Publishing House).

The author, as the deputy manager of the Center for the Study, Forecasting, and Formulation of Public Opinion, under the CPG Central Committee, naturally is informed about the problem areas to be considered, and has a good knowledge of everything that pertains to the work being done in the republic to study and take into account public opinion.

Teymuraz Dzhaferli, relying on ten years of experience in studying and accounting for public opinion that was accumulated by the CPG Central Committee and the party organizations of the autonomous republics, oblast, and regions, demonstrates in a concrete manner the possibilities for the real improvement of the system of socio-political and economic administration in the most varied spheres of public life with a consideration of the opinions and evaluations of the broad masses of the workers. The operation of transportation, medical services, trade, the organization of labor and recreation, the formation of new, socialist traditions, the reinforcement of socialist legality, etc. -- in a word, there is not a sphere of public life that is important to even the slightest degree which has not been touched by the attention of public opinion. And this is done (and it is precisely this that constitutes the qualitatively new function of such inquiries) not only, and not even so much for, the evaluation of the effectiveness of propaganda, but primarily for the taking of practical steps, for the purpose of reorganizing the work in the direction that is prompted by the results of such inquiries.

The work cites numerous examples of the realization by the studies of public opinion of the genuinely control functions with regard to the previously made decisions and measures being carried out by the party and state agencies in the republic, and by the agencies of the local authority. This pertains primarily to the monitoring of the rate of fulfillment of the decisions of the 25th CPG Congress, and the evaluations by public opinion of the shifts occurring in sociopolitical, socioeconomic, and spiritual-cultural life in the republic as of the moment of preparation for the next congress, the 26th CPG Congress. As a result, zones of effective improvement of affairs and zones of obvious lagging behind were revealed. Repeated control inquiries among the public were carried out along more specialized directions: for example, with respect to the effectiveness of the measures to combat protectionism, the effectiveness of the measures to intensify the fight against harmful traditions and customs, for improving the work of air transportation, the organizing of labor, and the improving of the system of control of production at the Rustavi Metallurgical Plant, etc.

One must consider as the only correct and positive step the circumstance that the CPG Central Committee has made it a rule: after the discussion of the materials and statements of sociologists at the bureau or the secretariat, the documents and recommendations that have been adopted on their basis are to be sent to the party's oblast and city committees, to the Soviet, trade-union, and Komsomol agencies, and also to the institutions that are immediately affected by those studies. Simultaneously the recommendations and statements prepared by the sociologists are published in newspapers and magazines, are transmitted over television and radio, and are widely used in the statements made by the republic's administrators at plenums, conferences, and meetings of the activists.

The effectiveness of public opinion is a very important peculiarity of the functioning of that phenomenon under the conditions of socialism. Professor T. Dzhamfarli cites a large number of brilliant examples that confirm that truth. All one has to do is to become acquainted with those 70 studies that were carried out during the past seven years by the Council, now Center, that functions under the CPSU Central Committee, and one is convinced of how much has been done by the republic's sociologists to increase the return on party work, regardless of whether it is in the economic or ideological sphere.

There is no sense in paraphrasing the content of T. Dzhamfarli's work: one must read it, in order to see that its value is not only in the fact that it contains a thorough and detailed analysis and evaluation of the stages of the origin and development of the study of public opinion, but also touches upon and raises a number of very important problems which, in our opinion, are of importance to the party in general. The fact that T. Dzhamfarli's work poses important questions that are of fundamental importance for the further development of the study and accounting of public opinion in our country explains why this work, while small in size, has received the highest evaluation by specialists, party workers, and the broad public.

5075

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NATIONAL

OVER-ENTHUSIASTIC BOOK COLLECTING EXACERBATES PAPER SHORTAGE

Vil'nius SOVETSKAYA LITVA in Russian 12 Dec 82 p 2

[Article by A. Soparev in the column "The Journalist's Column": "A Home Library:"]

[Excerpt] The basic reason for the "book famine" is usually cited as the paper shortage. However, not only this is at fault, but also a certain loss of culture in book collecting. The number of book collectors is constantly growing. Now 95% of USSR families have home libraries, which comprise 30 billion (!) books. By way of comparison, our state and trade-union libraries hold six(!) times fewer.

Certainly, the wish to own a private library is laudable. The problem is something different, is the striving of many readers to own virtually everything published. Of course, this is not by any means a crime. However, such ambition is illogical and worse - absurd. These readers can never acquire absolutely everything; there are not enough forests, paper products or factories for this. And, above all, there is no need for it.

Obviously, private libraries ought to include primarily specialized writings. It is a good idea for dictionaries, encyclopedias and other reference works to be among their holdings - books that may be needed at any time. Nor can one imagine a private library without literary masterpieces, limited of course to works of one's favorite authors. And there is nothing wrong with hunting these. It is bad for "dead weight" to burden the shelves of home libraries and for them to swell with whatever has fallen into the owner's hands - whatever he could "get hold of."

Many subscribers to series of books only become more omnivorous once they have access to a bookstore inventory. One and the same person will be interested in philosophy and poetry, in astronomy and geology and in the prose of all authors whose works are offered by subscription as well as in literary criticism. It is difficult, in fact impossible, to believe that one person's range of intellectual interests is so manifold - even, at times, self-contradictory.

I do not think I am wrong to state that these interests, in many cases, originate in a very one-sided aspiration: collecting as many "fashionable" and "prestigious" editions as possible. It is also desirable for the volumes to be of equal height and have gold-embossed spines.

What do such people want with books! Above all, to display them. Look, they say, my worthy friends, we are not cut out of ordinary cloth! We are as good as anyone else!

But how can one be a true bibliophile and book-collector, all the same? Is it really impossible to slake "thirst for literature"? Here is the decisive word for the employees of the book branch, in my opinion. They ought to create more commission sales and encourage wholesome, free commerce in books. In our republic, this latter form of trade is virtually unknown, although it has proved itself long ago in many USSR cities. Likewise, a nonprofit organization of bibliophiles also can make a contribution to the quenching of "literary thirst". It offers home libraries of its members to be used by the public.

In a word, whoever seeks a solution to a knotty problem will find it.

In closing, I would like to cite words of the immortal Petrarch: "It is a good thing to buy and collect books, but even better to leaf through them and read them as often as possible." This was said a long time ago, but it has a contemporary sound.

9582

CSO: 1800/640

J
NATIONAL

RYABUSHKIN REJECTS ZERO POPULATION GROWTH FOR SOVIETS

Warsaw POLITYKA in Polish No 1, 1 Jan 83 p 13

/Interview with Professor Timofey Ryabushkin, director of the Institute of Sociological Studies of the USSR Academy of Sciences by Michal Jaranowski entitled "Demography is So Important"; date and place not specified/

/Text/ /Question/ Why, as a demographer, do you head the sociological institute?

/Answer/ Does that surprise you? First of all, if we accept that sociology is a science of the structure and laws of the development of society and that demography studies all events which occur in human communities and change their parameters and structure, I see here a direct association. Secondly, population problems, which have recently become acute, require an active demographic policy and under this idea we understand not the realization of particular moves but of the entire set of issues of a socio-economic nature.

/Question/ Then let's talk about this policy. Where has the sharpening of these problems come from?

/Answer/ Mainly, from the fact that in almost all regions of the world we are observing a decline in the birthrate. Of course, this process is occurring at various rates, more quickly in the Russian Republic, Ukraine, and Georgia, and much more slowly in the Central Asian republics and the Caucasus region.

/Question/ Does this concern the native population?

/Answer/ It must be kept in mind that this concerns individual republics, thus their whole population. I recently wrote extensively on this subject on the front pages of "Voprosy Ekonomiki". The results of fragmentary studies testify to a considerable differentiation of the birthrate among specific nationalities. The family structure resulting from national traditions has a greater influence on the birthrate than other social factors, even the level of education. And so, in Uzbekistan, Tadzikistan, Kirghizia, Azerbaidzhan, Armenia, and also in Moldavia, the rate of natural increase is still high and families with many children are more the rule than the exception.

/Question/ And does the problem begin here?

/Answer/ Yes, because practically all the growth in the reserves of people able to work in the USSR comes from those republics, and the population there is relatively immobile. In turn, in other regions there is a shortage of labor.

/Question/ What do you think of the concept of zero population growth? Its supporters point out that this leads to the inclusion of women in production processes and a more careful education of the young generation. Basically, the process of which you are speaking is universal and is occurring in practically all the developed countries, and in the U.S. and Western Europe at a faster rate than in the Soviet Union. Of course, the statement that the fewer children, the lesser the burden on people able to work is relative, but the development of technology and new techniques make it possible to manage human resources considerably more rationally.

/Answer/ The concept of zero growth which, in fact, is very popular today cannot, in any case, be accepted in the USSR. Siberia, the Far East, the North, regions endowed so richly by nature require the incorporation of a great number of workers in economic life. New technologies will not take care of everything, if only because of the great amount of these riches and economic tasks. The regions from which traditionally we have recruited people for work, today, in this respect have a less abundant supply and in the future will begin to feel a shortage. I already mentioned the low mobility in the region of Central Asia. Moreover, we are dealing with another problem - the percentage of old people in our society is definitely rising. The countries of the West are also faced with this problem. It is a natural result of a decline in the birthrate. We are already including retired people in productive assignments but we are going to do this even more. And, after all, it should not be forgotten that in general it is necessary to provide special work conditions for them and that they cannot work in all fields.

/Question/ In the materials of the 26th Congress of the CPSU, I found a statement that people still prefer to move from north to south and from east to west although a rational distribution of productive forces requires migration in opposite directions and the state is making many efforts toward this aim. What is this problem based on?

/Answer/ In these same materials was the correct answer, an explanation of the matter. Sometimes it is thought that it is enough to increase wage bonuses for Siberia, the Far East or regions of the North so that people not only would go there but would stay. Bonuses, of course, are necessary but that is merely a part of the needs which must be fulfilled. People leave those areas most often not because the climate does not suit them, though of course they would prefer a less severe one, nor because they think that these bonuses do not fully compensate for the more difficult living and working conditions, but because there it is hard to get housing and to guarantee one's child a place in the preschool, and there are few cultural centers. That is

why the present five-year plan makes a clear increase in the rate of residential construction and the development of the whole sociocultural complex in these regions, and there first of all proposals in the area of an active demographic policy are being introduced, breakfast in schools was started the earliest, the workday for women with children was shortened and many counseling services were established for young married couples. In the USSR, three out of ten marriages fail and when this happens, let's say, in Siberia, the divorced people often return to their families. The fight against divorce, alcoholism, abnormal phenomena, is also the task of this policy.

/Question/ Before we return to these issues, I would ask you for an answer to the question of how this influences an increase in mobility in places where, as you said, it is too low?

/Answer/ Perhaps for a start some data. In the USSR, a country with a peasant past, under Soviet rule, industrial production increased on an average 169 times, but in Kazakhstan it increased 256 times, in Kirghizia 370 times, in Armenia 420 times. That is, a great potential was created, people have a place to work and also have an appropriate part in the creation of the national income of the state. This process of development strengthened, for example, attachment to one's birthplace. After all, everything is at hand: school, universities, too. The level of education, industrialization, urbanization, etc., influenced a limitation of multichildren families and an increase in mobility to a significantly lesser degree than could be expected.

The most important issue is educational work with the young generation and development of life models more adapted to social needs of today. When youth come for school to the Russian Federation, the Ukraine or Byelorussia, conditions should be provided for them so that they will stay.

/Question/ But there still is a push towards the western territories...

/Answer/ I do not have in mind just the large centers such as Moscow, Leningrad, or Kiev. That was only an example of how to influence an increase in this mobility. One could speak of others, about the fact that in Kazakhstan, Azerbaidzhan and Turkmenia, the percentage of women employed in the production area is smaller than the average for the Soviet Union. Thus, more women are under the hold of social influence. In the USSR, the demographic situation has clearly defined regional specifics and appropriately there should be different demographic policy measures.

/Question/ Is that a generally accepted view?

/Answer/ Some students of this problem have been coming out against it. They say that regional policy allegedly infringes upon the rights of individual nationalities, inhabitants of given areas, etc. Perhaps it is just the opposite. At present, for example, it is necessary to conduct a policy of stimulating the birthrate in those republics where it is low. A family should have 2-3 children, statistically speaking 2.6 for maintaining the level of population, but a stimulus is lacking for having a second and third child. Here and there, tradition takes over with interest, but it

cannot be forgotten that a high birthrate and frequent pregnancies negatively affect the health of women and their participation in social life.

/Question/ Do you think that a resolution on limiting abortion could work in a selective way?

/Answer/ No, but I think that where necessary, it could be prevented in another way. I think that we utilize too little the mass media and propaganda for influencing the processes we are discussing. In the USSR, you see more and more counseling services for modern family life, but you yourself must apply. When a person has pain, he goes to the doctor, but if something is wrong in the family or there are doubts concerning the foundations of the family, of future or existing children, it is not customary to consult a specialist. Psychologists, doctors, and sociologists should appear more often on television.

/Question/ Counseling services do not take care of everything. Let's take, for example, alcoholism, which you have already mentioned.

/Answer/ Yes, the problem is based on the fact that statistically speaking we do not at all drink more than the French or the English, but when it comes to strong liquors, we are not at all in last place...

That is one of the reasons why men live shorter lives. We are leading a fight, I would say, on all fronts. I think that the phenomenon will decrease with the development of intellectual maturity. According to the most recent data, 630 of 1,000 citizens of the USSR have a secondary education. The level in individual republics is as a rule similar. Since the time when secondary school became mandatory, we have been observing progress, and after all we just completed educational reform in the last five-year period. Do you realize what that means? In 1922, 2,000 delegates came to the All Union Congress and accepted the declaration "On Education". Forty-nine percent of them had completed primary education, 10 percent could not write, and 35 percent could indeed write but only with the help of others.

/Question/ In conditions of migrational displacements, of accelerated economic development and social integration, naturally, there must occur phenomena resulting from the disappearance of traditional family and social ties, social anonymity, especially in large cities where the family does not feel hampered by neighbors' opinions which play a smaller role there. What is the extent of these phenomena? How do you counteract them?

/Answer/ First of all, why do neighbors and opinions play a smaller role? Contrarily, opinions and the closest neighbors condemn all kinds of goings-on. I admit these are not easy matters, for example delinquency. Please do not forget though that while at the turn of the century the urban population amounted to 15 percent, today it reaches 63 percent, and just in the period 1950-1980, the country's overall population increased one and one-half times. Along with this came the extreme progress of industrialization and urbanization. But there is no reason to exaggerate or to make a tragedy out of this. After the war, we had the problem of displaced children and we were able to

solve it; the decided majority of them grew up to be people of integrity, model citizens. We count very much on the influence of the school and of the youth organizations. Many sociologists join them in their work. Sociology has not always been appreciated; today, considerable weight is attached to its studies. And the increasing level of education should bring results. I do not, however, feel myself an expert here. I could however draw up a list of fronts on which a battle is going on - premature death, the poisoning of the natural environment, everything that is connected with people's health and thus influences the length of life. Yes, a high rate of development and dynamic changes have not only positive consequences. This is obvious, but we do take notice of them and do not take them lightly.

/Question/ And what is the significance of a demographic policy?

/Answer/ Mistaken views making a demographic policy only for paying for maternal meals are being tossed out. In the resolutions of the 26th Congress of the CPSU is talk of working out and realizing an effective demographic policy. It is assumed that this policy constitutes a component part of the program of social development and of raising the standard of living. The term "demographic education of the population" has also been originated. We foresee broad propaganda of demographic knowledge in society and the introduction of elements of the science of demographics in secondary and higher schools.

/Question/ Speaking concretely, which steps proposed by a demographic policy will be realized in the Soviet Union in the near future?

/Answer/ That means, let's say, in this five-year period. One point is the lowering of the retirement age of women who have more than two children. We are counting on being able to maintain the increase in labor reserves but the presence of a mother in the home supports the educational efforts of the school and youth organizations. That in a way adds to the answer to your previous question. Next, the introduction of a partially-paid vacation for care of a child up to one year of age, part-time work for mothers of small children, and an increase in bonuses for children, especially in connection with the birth of a second or third child. We are proposing also that the child's stay in the nursery or preschool be completely free of charge - currently a certain part is paid - and of course an increase in the network and an improvement in the work of these centers, and also of all-day schools.

/Question/ Thank you, professor, for the discussion.

9915

CSO: 2600/242

REGIONAL

CURRENT THEMES OF TURKMEN LITERATURE SURVEYED

Ashkhabad IZVESTIYA AKADEMII NAUK TURKMENSKOY SSR, SERIYA OBSHCHESTVENNYKH NAUK
in Russian No 5, 1982 pp 85-88

[Article by N. B. Kurbanov, Institute of Language and Literature, TuSSR Academy of Sciences: "The Problem of the Socially Active Hero in Modern Turkmen Prose (Based on Examples of the Creative work of T. Dzhumagel'dyyev, B. Khudaynazarov, and T. Kurbanov)"]

[Text] The concept of the individual that has formed in Soviet multinational literature, in particular Turkmen, forces one to rethink carefully about the mobile, constantly changing interrelations between ethics and esthetics, the good and the beautiful, and about the reasons for those changes.

In modern Turkmen literature one observes a new approach to the artistic interpretation of life and efforts to create the image of a new person -- the active, energetic hero of our time¹.

Socialist democracy in our country has eliminated all the obstacles on the path to the complete development of man. Soviet society has a self-interest in the harmonious flourishing of its capabilities, in his active participation in production and in social and political life, and in the active confirmation of ideological and moral values of socialism.

In the Report of General Secretary of the CPSU Central Committee, L. I. Brezhnev to the 26th CPSU Congress, it was noted: "There have been undeniable successes by the creative workers in the creation of brilliant images of our contemporaries. They excite people, they cause disputes, they force people to think deeply about the present and the future" [1, p 83].

The representatives of Soviet Turkmen literature, continuing the traditions of active involvement in life, and confirming the new positive phenomena of everyday social life, are recreating the typical features of the hero who participates actively in the building of communism, and they attempt to show our contemporary as a person who is socially active, who is an ardent supporter of the cause, and who is responsible for everything that occurs.

In developing the innovational tendencies in the literature of socialist realism and the best traditions of Soviet literature, a literature which interprets man first of all as a social, active individual, modern Turkmen prose writers reveal the best qualities of that person, which manifest themselves under the conditions of developed socialist society. In the center of their works are images of advanced people of our time, who are spiritually rich, unselfish, well-principled, industrious, and convinced of the triumph of communist ideals.

In the works of Turkish Dzhumagel'dyyev, Berdynazar Khudaynazarov, Tashli Kurbanov, and others, the image of the socially active hero occupies the central place.

We have analyzed the characters with socially active orientation in T. Dzhumagel'dyyev's novel "Zemlya pomnit vse" [The Earth Remembers Everything] and his short story "The Stubborn One"; B. Khudaynazarov's short stories "Sormovo-27" and "The Eyes of the Detective"; and T. Kurbanov's short story "Skylark." In these works one of the chief subjects for depiction is the developmental process of the new man².

Responding to the processes, phenomena, and events occurring in society, modern Turkmen literature confirms the unity of the social and moral ideal of a person, which manifests itself first of all in the spiritual outlook of the hero who combines high awareness of his being a citizen, his highly principled attitude, with the noble, humanitarian strivings of the spirit. T. Dzhumagel'dyyev has created specifically that kind of figure, in the characters of Gurt in the novel "Zemlya pomnit vse" and Gummat Nepesov in the short story "The Stubborn One."

Gurt is a typical man of the people, who was born a farmer, a unsociable kind of person and one who, at first glance, is even stern. In the village many people are a bit afraid of, and shun, the old man who is inflexible in his highly principled attitudes. The kolkhoz where Gurt lives and works is in good standing. Its chairman, Nazar Mamedov, is known through the republic. However, Gurt realizes that these successes were achieved by means of the ruthless exploitation of the extensive areas of land on the kolkhoz. This callous attitude toward the land disturbs and troubles the old man, for whom the land is like a living person: indifference to him wounds him seriously. With free concern and bitter delicacy he says about this, "The virgin land is gold. It was nothing but fields, and now it is beginning to bear harvests. But once it has become exhausted and begun to grow scanty, we don't even want to look at it. . . And that's what we're doing: we kill one field and we plow up another one. That's all right now. But what about tomorrow, or the day after tomorrow? . ." [3, pp 103-104].

Gurt's socially active position manifests itself in his concern for man, in his protest against spiritual bankruptcy, which he frequently notices in the people on the kolkhoz. "But now there is another worry: where is the money going to come from? We've built buildings and we've taken care of our livestock. . . No one even wants to look at a sheepskin rug -- they need real carpets! Okay, then, they've bought carpets. Then what? Well, how about a car? And they get one at any cost! . . That's bad. It's bad when people get involved in a rat race like that, just to get things" [3, p 103].

Seeing and understanding the consequences of these phenomena, Gurt uses all his efforts to fight against the rust of "thingism" that eats away at a person's

soul. It is for that reason that he is so inflexible in his negative attitude toward brigade leader Amanly, who is covering up the swindling practices of the deputy chairman of the kolkhoz, Mashat, and in his moral censuring of kolkhoz chairman Nazar, who is attempting to smooth over the unsavory actions of his deputy.

In T. Dzhumagel'dyyev's short story "The Stubborn One," the complicated problem of man in society is resolved differently. Gummat Nepesov, chief of the kolkhoz's fire guard, attempts to expose the thief, the warehouse manager. Frequently he is unsuccessful and finds himself in awkward, sometimes even comic, situations. Gummat the Stubborn's actions look comical, but in the fight for justice he does not notice that. Instead he thinks only of the goal which, in his conviction, is identically important for all people.

Gurt and Gummat are people with one and the same moral orientation. They share the same responsibility for everything that occurs. Both take the same attitude to those uneasy people who surround them, who want to get away from them because, at first glance, they have more worries than benefit, and because they apparently are constantly interfering in other people's business. But they cannot be put off by any lame excuses, they cannot be waved off or made to shut up. The unmasking of Mashat by Gurt and of Khommak, the manager of the kolkhoz warehouse, by Gummat the Stubborn, is not the settling up of personal scores. It is not the attempt to become elevated in the eyes of one's associates or to curry favor with the bosses. It is their internal need, because otherwise they could not conceive of their being part of society. It is precisely in those circumstances that there is a synthesis of the social and moral ideals in the character of the hero with an active orientation in modern Turkmen prose.

For Soyun Kul'berdyev -- one of the heroes in B. Khudaynazarov's short story "Sormovo-27" -- the criterion of the morality of an action is its social significance. Soyun leaves his customary work as a shepherd, which has been the inherited work in his family, and goes off to build the Karakumy Canal, feeling that it is specifically in that construction, which is so large and so important for his republic and his nation, that he will be most useful and most needed to people. Soyun's decision is explained not by his striving to earn more money, not by his yearning for fame, but by his striving to bring into existence the age-old dream of the Turkmen nation for "big water" in the desert. The tremendous social importance of the building of the canal becomes for Kul'berdyev the goal of his life. It is combined with his personal interests. For the sake of that goal Soyun is ready to give not only his efforts, his physical abilities and his knowledge, but also his life. That is confirmed by the following episode. When a dredger snaps a cable and begins to crawl slowly into the water, Soyun doesn't even think about his not knowing how to swim or the fact that he might drown, but, risking his life, he holds onto the cable until his comrades can rush up and help him. He thinks with a sense of relief that the excavator which is so necessary in the construction has been saved. "A mountain of worries fell off Soyun's shoulders. The machines are intact, the dredger wasn't damaged" [5, p 228].

The unity of the social and moral ideals manifests itself differently in the character of Ayli Pal'vanov in T. Kurbanov's short story "Skylark" [4]. After failing the entrance examinations for the university, he goes to work at a

construction site, although it may be that his action was dictated at that moment by mercantile considerations. However, as the hero grows morally, he realizes that there he can reveal himself most fully and contribute, by his labor, to the good of society.

Frequently the personality with an active vital orientation, in defending the fundamental interests of society, acts contrary to the opinion of the majority. In this instance the authors deliberately oppose their heroes to other personages. For example, Gurt ("Zemlya pomnit vse"), whom the people in the village shun, stands somewhat off to himself. Gummat, whose lack of success causes ridiculous situations, also keeps himself aloof, as does Karatay-aga in B. Khudaynazarov's short story "The Eyes of the Detective." However, it is specifically the actions of Gurt, Gummat, and Karatay-aga that are imbued with the greatest degree of civic responsibility and humaneness, and that contrast makes it possible to sense that more acutely.

The hero with an active orientation frequently evaluates for himself his actions, and that is the substantial factor for conveying the dramatic nature of his situation. Ayli Pal'vanov (T. Kurbanov's "Skylark") harshly censures his own semi-betrayal of his working honor when, showing signs of weak will, he fell under the influence of Shukur -- a very "penetrating" type of young man -- and began to earn a little something on the side. Ayli Pal'vanov himself was able to find for himself the only correct resolution of the vitally important problems that confronted him, and to punish himself in the way that he deserved, because the most difficult pangs are the pangs of conscience. Another person who acted in the same way was Nazar Mamedov ("Zemlya pomnit vse"), who accused himself, in front of the other people in his village, for having made official miscalculations and who afterwards continued working on his beloved kolkhoz as a simple agronomist. As a person who was linked by heart and soul with the land, with its past and present, he could not act otherwise. His link with the land is profoundly symbolic and acts as the link with the nation, with its national and historical traditions.

When considering the figures of the socially active heroes in modern Turkmen prose, it is necessary to note a typical feature: our contemporary is depicted as a person who combined within himself the new features of character and the moral orientations of the individual, which have been sanctified by many centuries of national, historical, and cultural traditions. The socially active hero of modern Turkmen literature would be inconceivable without the recognition of his inseparable link with the past, without an understanding of his importance for the present and future of his nation.

And so, in Gurt's actions one can trace his sense of participation with the past. When thinking about the present, he mentally turns to the past, attempting with its aid to find the key to the resolution of today's problems. Gurt recalls kolkhoz member Zaman-aga, who used to feed his grandsons bread that was baked with seed grain that belonged to the kolkhoz. Zaman-aga severely reproached himself for the deception that he was forced to carry out. Throughout his life Gurt remembered Zaman-aga's bitter words, ". . . You can't deceive the land. . . It's for good reason . . . they say, . . . the people. . . and the land are the same share. If you have betrayed the land. . . -- you have sentenced your own son to death! . . ." [3, pp 26-27]. This once again explains Gurt's mercilessness toward Mashat's shady deals with the land, which unsavory actions Mashat attempts to cover up with high-sounding phrases.

Turkmen prose writers are typified by the showing of the hero's evolution through his interpretation of his past, through the depiction of the socially active individual in a dynamic state. Ayli Pal'vanov will remember for all his life his father, who was killed by bandits; the teacher is convinced that Ayli will never besmirch his father's memory by an unworthy action. In this regard, elements which are very telling are the episode of the reploting of a field that is covered with the new shoots of cotton plants, and the reaction to that incomprehensible act by the schoolchild Nazar Mamedov. Without a doubt, that incident played an important role in Nazar's choice of his path in life -- to live and work on the land, to defend and protect it against any crude encroachments, and against the thoughtless, irresponsible attitude which, unfortunately, one still encounters in our everyday life.

In modern Turkmen prose the topic "man on the earth" is an extremely vital one. It is supplemented by meditations about moral searchings, about the dignity of man, and about the moral principles that guide him in his life. These meditations are embodied, as a rule, in two types of socially active hero, which are opposed to one another for the purpose of revealing more precisely the various aspects of their natures (the opposing of the figure of Karatay-aga to correspondent Atadzhanov in the short story "The Eyes of the Detective," and the figure of Gurt, opposed to Nazar, in the novel "Zemlya pomnit vse"). On the one hand, they are moral convictions that have been well tested by life experience -- implacability to lies and falsity, and a directedness that reaches the point of rigidity; on the other hand, the instability, the reduced resistability in conflicts with evil, the compliance, the amorphousness of moral positions.

As a result of his inner moral struggle, Nazar Mamedov nevertheless finds within himself the strength to admit publicly his mistakes and omissions and to refuse the assignment as kolkhoz chairman. The hero of the short story "The Eyes of the Detective" finally finds that position which corresponds most to his ideological and moral convictions.

Turkmen prose writers have been attempting, not without success, to create the image not of a two-dimensional rationalistic person, but, rather, a well-rounded individual in the process of his self-determination, his self-improvement, his striving to find the moral bulwarks for his existence.

When depicting the socially active hero, Turkmen prose writers devote constant attention to the inner world of that character, his spiritual evolution. The reader constantly senses the author's presence on the pages of the book, his attitude to his hero. His presence is unobtrusive: the particular evaluation by the author of the hero's actives is revealed not in the external course of events, but in the overall track of the narrative, chiefly in the self-movement of the characters' emotions and thoughts. These include the decisive approval of Gurt's actions, and the silent sympathy with the moral searchings of Ayli and Nazar, and the assurance that Karatay-aga had about his rightness -- as the hero of the short story "The Eyes of the Detective" -- and the good-humored grin directed at the unlucky Gummat. At the same time the authors decisively censure their heroes who have taken the incorrect path. However, even in this instance of the author's well-principledness with regard to his hero, one invariably hears an optimistic note. The authors are convinced that the hero will definitely find the only true road in life. Ayli Pal'vanov, in T. Kurbanov's work, succeeds in getting rid of his money-grubbing

moods and to force those around him to believe that he will become a real person; Soyun Kul'berdyev, B. Khudaynazarov's hero, finds his main job in life, a job that has filled it with new content and has fundamentally transformed his awareness.

Modern Turkmen literature has sensitively caught the peculiarity of the era -- the fact that the attention is concentrated on man, and this has first of all been an influence in the creation by the Turkmen authors of the memorable images of socially active individuals (B. Kerbabayev, B. Seytakov, Kh. Der'yayev, K. Kuliyeu, N. Dzhumayev, and others). The socially active hero in Turkmen prose is primarily a person of high social goals, of profound moral self-consciousness, a person who strives with all his powers to embody the ideals of justice, good, and spiritual beauty.

As was noted by M. A. Suslov in a report at the All-Union Conference of Ideological Workers on 16 October 1979, "the figures in literature and art make their considerable contribution to the spiritual development of Soviet man, to his moral improvement and esthetic education. . . The development of our literature and art follows the path of the increasingly profound and fruitful study of the nature of the modern hero -- the builder of communism. . ." [2, pp 35-36]. That is one of the chief directions for the development of Soviet multinational literature, a central problem of which can rightfully be considered to be the creation of a character with an active orientation. The growing interest that modern Turkmen prose writers have for the depiction of the person's internal world, in all its completeness and varied manifestations, makes it possible to trace the tendency toward the psychological approach in revealing the deeply underlying processes that occur in the individual's consciousness.

Modern Turkmen literature, by the means accessible to it, confirms the high value placed upon the person with an active creative orientation -- that main property of our society.

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[Summary in English, as in text]

M. B. Kurbanov

PROBLEM OF THE SOCIAL-ACTIVE HERO IN THE MODERN TURKMEN PROSE.

The social-active images in T. Dzhumagel'dyev novel, B. Khudainazarov and T. Kurbanov narratives are analyzed, the process of a new man formation is considered.

FOOTNOTES

1. In recent years, in addition to numerous articles that have been devoted to the image of the socially active hero in Soviet literature, there have appeared a number of fundamental research studies that touch upon various aspects of that problem: Bocharov, A. G., "Trebovatel'naya lyubov'. Kontseptsiya lichnosti v sovremennoy sovetskoy proze" [Demanding Love: The Conception of the Individual in Modern Soviet Prose], Moscow, 1977; Gavrilova, L. Ye., "Problema izobrazheniya cheloveka v literature sotsialisticheskogo realizma" [The Problem of Depicting Man in the Literature of Socialist Realism], Kiev, 1979; Kedrina, Z. S., "Glavnoye -- Chelovek" [The Chief Thing is Man], Moscow, 1972; Lavrov, V. A., "Chelovek. Vremya. Literatura" [Man. Time. Literature], Leningrad, 1981; Osmanova, Z. G., "Khudozhestvennaya kontseptsiya lichnosti v literaturakh Sovetskogo Vostoka. (Traditsiya i sovremennost')" [The Artistic Conception of the Individual in the Literatures of the Soviet East: Tradition and Modern Life], Moscow 1972; Romanova, A. A., "Sotsialisticheskaya kontseptsiya lichnosti i svoeobraznye khudozhestvennykh iskanii v sovremennoy sovetskoy proze" [The Socialist Conception of the Individual and the Uniqueness of the Artistic Searchings in Modern Soviet Prose], Moscow, 1977; etc.
2. These questions were also considered in "Ocherk istorii turkmenskoy sovetskoy literatury" [Survey of the History of Turkmen Soviet Literature], under the editorship of Z. G. Osmanova and G. A. Kuliyeva, Moscow, 1980, and in works by S. U. Aliyeva, Sh. Gandymov, A. Klychdurdyev, and others.

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REGIONAL

DEDICATION OF RUSSIAN-LANGUAGE TEACHER IN TURKMENIA PRAISED

Ashkhabad TURKMENSKAYA ISKRA in Russian 26 Oct 82 p 3

[Article by TURKMENSKAYA ISKRA special correspondent V. Orlov, under rubric "Way of Life -- Russian": "A Russian Mama"]

[Text] Everyone, young and old, on the small Iolatan street imeni 50-letiy VLKSM knows and sincerely respects the Dorokhov family. And they especially respect Yefrosin'ya Matveyevna. A retired teacher with the figure of a young girl, this energetic woman with a stern face and attentive, good, blue eyes, for 36 years taught the Russian language and literature, of which 20 years were at the Middle School No. 29 in Iolotan. When she walks through the city, almost everyone she passes greets her respectfully. Her neighbors and even women who are not well acquainted with her come to her for advice, and they share their innermost thoughts. How should they exert an influence on a husband who has too great a fondness for alcoholic beverages? Their son has got out of hand -- what should they do?

Yefrosin'ya Matveyevna is always happy to share her everyday experience and her pedagogical knowledge. For everyone she finds a heartfelt word. And that is why people are drawn to her, to her lavish, responsive heart.

The tiniest inhabitants of the city recognize Yefrosin'ya Matveyevna from a distance and run up to greet her. She simply cannot walk past a child, but has to stop and fondle it.

She had two children of her own -- her sons Matvey and Konstantin. And in her declining years she again became a mother, although, true, it was in name only.

Many people in Iolotan know this story and since I am an outsider, they told me about a former student of Dorokhova's, who later became her associate, and who now is party worker Galina Gevandovna Zub.

In 1973 Yefrosin'ya Matveyevna became acquainted with a Beludzhi family, the Sadykovs. The father of the family, Ayup, headed a cotton-growing brigade on the Kolkhoz imeni Kalinin, and Ye. M. Dorokhova's class helped that brigade to bring in the harvest. Once Ayup shared with the teacher his plans relative to the fate of his oldest son. The boy would soon be going to school and he was dreaming of studying Russian. And Ayup and his wife wanted that. But Alim, first of all, did not know even a word of Russian, and, secondly, the settlement did not have a

school with Russian as the language of instruction. They didn't want to send him away to a boarding school or live with strangers. What should they do?

Dorokhova did not answer immediately. That evening she went home and told her husband and her older son Matvey (at that time Konstantin was attending the technicum) about the discussion she had had with Ayup Sadykov.

"Maybe we could take Alim in with us?" she said.

"What are you talking about, Mother?" Aleksandr Konstantinovich answered. "Won't that be too hard for you? You're getting along in years. Not only that, but it's a big responsibility."

"The boy can live with us," Yefrosin'ya Matveyevna suggested to Ayup the next day. "I guarantee that he'll feel right at home. And we won't be living miles and miles away from you -- any time you miss him, you can drop in for a visit."

Alim's parents gratefully accepted her proposal, and that very day Dorokhova returned from the kolkhoz with a friendly little black-eyed boy. Alim was accepted into the family like a blood relative. Everyone loved him immediately. And that feeling became mutual and became stronger over the years.

In kindergarten, where he was immediately enrolled, he quickly learned how to speak Russian rather well. But in the first grade Alim's strong linguistic backwardness as compared with the other children of his age was nevertheless apparent.

For the first half-year Alim did all his homework with Yefrosin'ya Matveyevna. She carefully explained to him the meaning of each word, and taught him how to pronounce it correctly. The child kept trying. By nature he was industrious and he literally caught everything, as the expression goes, on the fly.

With unfeigned sweetness Yefrosin'ya Matveyevna recalls how Alim grew up. She shows us a family album. In this photograph Alim is in the first grade. Here he is being accepted into the Pioneers. And here all the Dorokhofs are together, and in the center is Alim.

"He had a lot of friends," Yefrosin'ya Matveyevna says. "He and Yelmurad Nurmukhamedov, our neighbor, attended the same class. He taught Alim how to speak Turkmen."

Incidentally, all the Dorokhofs know the Turkmen language rather well.

"Alim loved to study," Yefrosin'ya Matveyevna continued. "In the fifth grade he became keenly interested in Russian literature. He was in raptures when he read Pushkin and the folk tales. Then he took a liking for books on historical subjects. He would heatedly discuss with me the words about Peter the Great, the Decembrists, and the Great Patriotic War. He was an excited fan of Arkadiy Gaydar's. He read his works almost completely. And he also liked zoology."

Yefrosin'ya Matveyevna is convinced about the great educational force of labor. Matvey and Konstantin were taught how to do household chores. And they taught

Alim. By the time he was in the fourth grade he could wash his own socks and iron his own pants. The Dorokhovs had their own personal plot -- a few vegetables, chickens, and sheep. Alim loved to work in the garden and feed the animals. He especially liked to help Aleksandr Konstaninovich -- who is a driver by occupation -- to repair his truck. The young lad would meticulously ask what each part was called and what its purpose was. Alim displayed great aptitude for technology. From the age of 10 he would gladly repair the neighbor boys' tricycles.

On days off, holidays, and school holidays the Sadykovs would pick up their son. Even when he was with his own family he could not sit around idle: he would either be digging up the garden, planting vegetables, flowers, and trees, or would be taking care of his younger brother Salim and his six little sisters, or would be helping to lay in supplies of winter fodder for the sheep. Once, during his summer holiday, he plastered and whitewashed the house all by himself.

Arriving at the Dorokhovs' house after that incident to visit Alim, Ayup Sadykov said, "Thank you for training my son so well. All the other people in the village envy me."

"With Alim, everything is surprisingly easy," Yefrosin'ya Matveyevna said with a smile. "You can only hope that your children will be so good and so industrious. No one ever has any special trouble with him."

And I thought to myself, how much attention and effort does it take to raise and educate a child. You have to feed him, and cut his hair, tell him bedtime stories. There are worries every minute, both large and small. You don't have any days off or vacations. And that's what you do for nine years. From year to year.

When Alim lived on the kolkhoz, Yefrosin'ya Matveyevna missed him. She worried about him and waited for him. That woman had not simply taken in a boy as a "lodger," but had accepted him into her family. Incidentally, Dorokhov categorically refused to accept payment for her "position," from the very first day. And the thing that is very instructional is that Alim began to call Yefrosin'ya Matveyevna "mama." "My Russian mama," he would say with pride.

The years passed unnoticed. Matvey and Konstantin became independent. Konstantin became the head of a family. And soon the grandchildren appeared -- two charming boys. That year Alim graduated from the eighth grade and entered the Bayram-Ali Zooveterinarian Technicum. After graduation from that technicum he dreams of working on his beloved kolkhoz. Yefrosin'ya Matveyevna will miss him. But that's life! Children grow up and leave their parent's home.

You can be assured that Beludzh Alim Sadykov will be a worthy person. The example provided by the high morality of his Russian mother is the guarantee of that.

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REGIONAL

UZBEK EDUCATION STUDENTS PROTEST RUSSIAN LANGUAGE TEACHING REQUEST

Moscow KOMSOMOL'SKAYA PRAVDA in Russian 12 Dec 82 p 2

[Article by O. S. Abbasova, first deputy minister of the Uzbek SSR Ministry of Higher and Secondary Specialized Education: "The School Will Go For Examination"]

[Text] The editorial office of KOMSOMOL'SKAYA PRAVDA has received a letter from a group of fifth-year students of the Tashkent University's Philology Faculty. The students were enlisted in work: teaching Russian language and literature in schools. They complained that it is difficult for them to combine work in school with passing tests and examinations and writing diploma papers.

"There is no more strength and not enough determination so that we can work out objectively ourselves the matter which is a burden to us... We are frightened by our future and worried over the fate of our diplomas and examinations as well as the upcoming assignments to work...", the future teachers write.

We have asked O. S. Abbasova, first deputy minister of the Uzbek SSR Ministry of Higher and Secondary Specialized Education, to comment on the letter.

At first I would like to explain the situation that is being discussed.

In January this year, when schoolchildren began their regular school quarter, the Ministry of Education and the Ministry of Higher and Secondary Specialized Education of the Uzbek SSR appealed to senior students of some Tashkent VUZs, which train future teachers, with a request to help those city schools which do not have enough Russian language and literature teachers.

There are obviously certain difficulties connected with students' work: they had to sacrifice their free time, and coordinating the school timetable with the VUZ schedule of tests and examinations was not easy. Nevertheless, almost all young men and women responded to our request and fulfilled the task set before them with honor. Thus this question was discussed at a general meeting of fifth-year students of the same Philology Faculty of the Tashkent University and it adopted a unanimous decision: our future successors must be helped.

A great feat was achieved: schoolchildren obtained the necessary knowledge to full extent. The additional practice was also of benefit to students. I am sure that the letter, which is quoted above, was written in the heat of the moment and is a sort of defensive reaction to someone's attempt to disrupt the usual, measured progress and order of student life. Moreover, the period of work in school basically coincided in time with pre-diploma practice when all studies in the VUZ were already completed and the several remaining months were devoted to writing diploma papers, which can be easily combined with teaching in school. All students were included in the staff and received half of a teacher's rate, which was a considerable supplement to the modest budget of a student.

I can foresee reasonable questions. First of all, a student, even if he is a fifth-year student, is not a teacher yet and would his knowledge and limited experience, which he gained during a brief period of practical pedagogical experience in his fourth year, be enough to conduct high-grade classes? And, secondly, how will the girls and boys receive the newly arrived young tutors?

Life itself has responded to these questions. It is correct that fifth-year students still do not have higher education diplomas in hand, but they are only 5 minutes away from becoming teachers. The knowledge obtained by them during the 4.5-years of studies in a university or institution auditorium is the latest, sufficiently rich and contains much that is new. Experience will come with time. If a new tutor is a person who is interesting, knowledgeable and kind then he will enjoy children's trust and favor.

And the final difficulty, which may possibly appear along this path: could the work in school have a negative effect on the progress made by students? In this connection I would like to quote from a letter which was received in response to our request from the leadership of the university and the same philology faculty: "The dean's office suggested that students take winter session exams according to schedule and promised that individual examination plans will be made available to those who may be unable to manage. It is indeed paradoxical that only three of the 43 working students required them. Two out of the four groups passed the session without arrears, and the course as a whole ended much better than the previous one."

Finally, a few words about assignments to work which, to quote the authors of the letter, so "frighten and worry" them. Many of them and, first of all, those who have proven themselves well during their work in schools, remained to work there at the request of these schools.

As we can see this story has an entirely satisfactory end. There is direct evidence of all the positive results that have been achieved. It would appear that this is the end of the story. But there is still more that I would like to say.

Schools in the republic do not have enough teachers. Today, Uzbekistan's three universities and 16 pedagogical institutes, which train schoolteachers, are still unable to completely satisfy the needs of the ever expanding network of schools. However, the gap between the need of pedagogical personnel and the number of young specialists who are being trained is being narrowed every year and will be completely eliminated in a few more years.

At the same time, many graduates of VUZs are working today by far not where they were supposed to be assigned and where the need for them is greatest. This is one of the main reasons of shortage of highly skilled teachers that we have been experiencing.

Much is being done today to prevent similar violations of labor discipline. Thus higher education diplomas will no longer be presented in VUZs as in the past but handed to their owners in solemn surroundings at their place of work. VUZs are being made responsible for maintaining constant communication with their alumni, to follow their destiny.

All of this is not in a very distant future. But schools need specialists today. Schools cannot expect help from anywhere today but from Komsomol members--today's students of universities and institutes and tomorrow's teachers, who after taking senior courses have basically mastered the fundamentals of their future profession.

Life constantly supplies us with a mass of inspiring examples of Komsomol and student enthusiasm when future specialists actively accustom themselves long before graduating from VUZs to their future profession and strive to understand it more deeply. Students of construction institutes perform shock work as foremen in student construction detachments, future specialists in the field of agriculture are actively assisting rural workers and senior medical students are on duty at "first aid" stations...

Why should the future teachers be an exception and, on the road to their future profession, limit themselves to brief practical work called for by the educational plan at a time when the need for their help is so great today?!

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REGIONAL

PROBLEMS OF ATHEISTIC WORK AT LITHUANIAN EDUCATIONAL INSTITUTIONS

Moscow NAUKA I RELIGIYA in Russian No '9, Sep 82 pp 4-6

[Transcript of remarks by Professor Genrikas Karlovich Zabulis, minister of higher and secondary specialized education on the topic, "Conviction Must Be Cultivated," under the caveat: "Practice: Experience and Problems"]

[Excerpts] "In the complex of the entire system of communist youth education, atheistic education is, of course, given a significant amount of attention at the higher and secondary educational institutions. Coordinating this work is the Key Department of Scientific Atheism at Vil'nyus University.

"Also conducted at our VUZ's are, as they are called, extra-auditorium atheistic measures: atheistic circles are active; special wall newspapers are published; debates are held, and VUZ, city and republic competition is held for the best student work. In general, the ordinary, everyday academic and educational work goes on. No doubt the system in operation at our place differs very little from the atheistic education carried on in the other republics in the country.

"Today I'd like to speak for awhile, not of our achievements: this is already accumulated experience, which of course one must not forget; however, it must be improved, enriched and cultivated. And this is why, it seems to me, that it is much more important to think about the problems which still face us, and meditate on how to solve them...

"Not long ago, I had a chat with a physician at one of the city hospitals. In the conversation, somehow the question of the atheistic convictions of the doctors arose. Later on I expressed my observation, that medical workers who at one time were active with us in the struggle against religion do not now display the same militance. Moreover, superstition and even religious faith is more widespread (especially among the nurses' aides, attendants, and even the registered nurses) than among representatives of other professions. My interlocutor did not try to refute my opinion, but he did surprise me with his answer. He said that for a sick person, the nurse's philosophy is not what is important; what is important is her thoroughness, conscientiousness, sympathetic attitude toward the patient, and carrying out the doctor's orders.

"Of course, conscientious, responsible execution of one's obligations is worthy of every example and encouragement. However, we do not also have the right to forego the principle questions of philosophical education," I answered, and tried once again to further explain to my interlocutor the error of

his point of view, the importance of atheistic education, and a philosophical position in the life of a man. But he, it seems, stuck to his own opinion.

"This was a particular case; however, I think nevertheless that in it is reflected the attitude of certain people toward ideological education, which in turn comes from defects in the work of the educational institutions which train the specialists. And after all, this doctor and the nurse as well, who have not cast off their religious prejudices, are graduates at some time or other of some kind of educational establishments. And whereas one of them turned out to be a believer and the other a person who is indifferent both to belief and to unbelief; nevertheless it signifies that the place where they were educated had noticeable deficiencies both in the educational process and, in particular, in atheistic education. Why do I speak above all about educational establishments? Let us give this some thought.

"The people who enter the higher and secondary special educational establishments are basically unsophisticated; they are yesterday's school-children. Most often they do not have sufficiently firm scientifically-founded dialectical-materialist convictions, although they already know in principle, that religion is a false, perverse philosophy. Unfortunately, our schools do not yet provide all children with such convictions, and it cannot provide sufficient experience either. We must compensate for this gap in the higher and secondary special educational establishments. And this is understandable. We simply cannot graduate specialists for the national economy, workers in education, medicine, and culture without a solid ideological and political education which also includes atheist education. This will not suffice for their work in their specialty, and they will not be able to take part in the communist education of the workers.

"Of course the training of propagandists is not our main task. But as far as scientific atheism is concerned; very likely far from every engineer or doctor would be in general capable of carrying on such complex work. Nevertheless, the students at the VUZ's and the technical colleges should receive, together with their diploma, a basic ideological-theoretical tempering, which would allow them not only to understand, but also explain the phenomena in our real environment. On this plane, we should be mostly disturbed by those VUZ and technical college students who are indifferent both to religion and to atheism. Such young men and women quite often display condescension where adherence to principle is required, and at times are actually attracted by certain religious rites; whereas, they understand atheism only from the point of view that it is the negation of religion. In certain instances, this indifference unwillingly facilitates the display of interest toward religious quests and passions. Therefore, I think that in our educational work, we must appeal to just such students, in order that they having graduated from an educational establishment, could be come if not propagandists of atheism, at least people who are philosophically erudite, with materialist convictions.

There are nearly 70,000 students in our republic. And among them one, of course, encounters believers. And although they are few, conducting atheistic work with them is extremely complicated: they try to conceal their convictions and keep silent during disputation.

I feel very sorry for such kids. While studying in the VUZ or the technical college they acquire a lot of modern scientific knowledge, which coexists in an odd fashion in their consciousness along with religious faith. And you see, in the final analysis this can lead to spiritual dichotomy which paralyzes the creative capabilities of the young person. Only an undiluted materialistic philosophy gives people the possibility to give themselves to practical affairs, to science, creativity and a quest; and only in this way can a person achieve much and develop in a harmonious manner.

"I was forced on one occasion to converse with representatives of the Catholic Church. I asked, 'In our system for training specialists there are several levels: socio-political, general-scientific, general-technical and special. Only such a system of knowledge assures the possibility of unity of convictions and actions. During our academic day, can one really find the time to somehow scientifically prove the existence of God?' They replied to me that today a priest do not attempt to find scientific arguments in the defense of religion, but simply try to support a steadfast faith in God.

"Our life is changing in an extremely dynamic way. New conditions also require new methods and ways for the materialistic education of the upcoming generation, for the perfection of both the well-known and the experimental methods and ways, for philosophical thought on the new phenomena in the life which goes on about us. And what do we propose to do for improving atheistic education in the VUZ's and technical colleges in our republic; and what sort of problems exist, in our view?

"First of all, one should seriously consider the course, 'Fundamentals of Scientific Atheism', which is offered in all of our VUZ's and technical colleges. It seems to me that this course is rather poor not only because it does not prepare future specialists for practical propagandistic activities, but even because that it is incapable of stimulating the interest of the students who have an indifferent attitude toward atheistic problematics, or forcing them to meditate on serious questions.

"Some think that this course should be expanded. Perhaps it should be made a two-stage course. The first stage would be the same one the students are taking now, but its program should be changed somewhat. It would be desirable for it to teach the particulars of the historical and cultural development of the region, local traditions and customs. For Latvia, for example, it would in my view be expedient to expand the section on the history of Christianity in general, and Catholicism in our region in particular. At the same time it is not at all obligatory to expand the size of the course; it is only necessary to redistribute the themes.

"A course which could be offered in one of the last years of study, as the second stage, should acquaint the students with the methods and the practice of atheistic education, the psychology of personal relations, the fundamentals of didactics, and Soviet legislation on religious cults.

Secondly, of and by itself, a course on scientific atheism cannot completely fulfill the task of educating the students in atheism. They should of necessity receive a philosophical minimum while studying their special disciplines:

mathematics, physics, chemistry, biology, literature, history, art and so on. The history of the development of each branch of science is replete with examples of ideological confrontations, and fierce disputes between materialists and idealists. Therefore it would be very useful if during the reading of special courses, both the philosophical aspect of this or that law, and the struggle for obtaining scientific truth, were explained. This will become possible, if the instructors in the natural science and technical departments will include in their programs the methodological and philosophical problems of the disciplines being read.

"In this plane we have planned several organizational measures. In accordance with these measures, a key department for the history of philosophy and scientific atheism at Vil'nyus University has been reorganized into an independent department of scientific atheism. In addition we propose to organize at the department something on the order of a social institute, which would recruit instructors from the other departments, who are capable of reading special philosophical courses on the basis of specific disciplines by specialty.

"It is imperative that every educational establishment must have academic programs and themes for study at seminars, which envisage combining international education with atheist, so that along with the irreconcilability toward religion, there could be taught as well an aversion to any manifestation of bourgeois nationalism, chauvinism, and nationalistic nihilism.

"Thirdly, a course in Marxist-Leninist ethics is read in our VUZ's, but it is rather remote from the tasks of atheistic education and enlightenment of the students. And here as well, it seems to me, one should seek out ways for combining it with a course on scientific atheism, creating on the basis of these two courses a system of atheistic education of which I've been speaking. Combination would also touch on the hours of the course-load: instead of 30-35 hours of scientific atheism and 30-35 hours of ethics, there would be a 60-70 hour common course which would embrace a wide circle of interrelated problems. Such a combination would help to solve yet another very important task.

"The fact of the matter is, that the course on scientific atheism devotes an extensive effort to criticism of religious morality, and demonstrates that in the norms common to all mankind which are postulated by religion, there is nothing of the supernatural, and the antihuman character of church dogma and teachings are revealed. However, while criticizing religious convictions and moral norms, we are still doing little to constructively propagandize the communist system of morality. Instead of the old concepts, we must at once confirm in the lives of the people our profoundly humanistic, atheistic norms.

"And of course, academic courses and special courses, optional courses and seminars are hardly the only forms which aid in cultivating communist ideology and an actively vital position. Here we must further expand the extra-auditorium educational work, train the young people to independently solve the problems of human relations, and work out an actively vital position. We must find such forms that each person would be striving to take part.

"As you see, in the matter of atheistic education of young students, we are still faced with a great deal of work, both organizational and methodical, as well as methodological. We strive to make our students become highly moral and ideologically convinced people, whether they will be engaged in atheistic work or not, so that their personal characteristics are of a higher standard than those who hold fast to religious views."

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REGIONAL

LABOR INDISCIPLINE, PROBLEMS OF OMSK METAL WORKS

Moscow PRAVDA in Russian 11 Jan 83 p 2

[Article by N. Yakubenko, lathe operator at an oxygen machine engineering plant in Omsk and a delegate to the 26th CPSU Congress, and A. Borisov, chairman of the plant foreman's council: "The Power of the Collective", subtitled, "Strengthen Discipline in Production"]

[Text] "The Fate of the Plan is in Our Hands" was the title of a letter from Donetsk metal workers V. Zinov'yev, I. Papatsenko and G. Muskenko, published in PRAVDA on 4 January. It spoke of the necessity for establishing order everywhere in production, for increasing discipline and the responsibility of every person, from the worker to the minister, for the matters entrusted to them, and to give full play to labor initiative. The appeal of the metal workers is receiving comment in other collectives in the country.

The Donetsk metal workers were quite right in saying, "The fate of the plan is in our hands." Let us cite our own experience. For the entire 8th and almost the entire 9th Five Year Plan, our enterprise was very nearly the most "popular" in the city. In the rayon, city and oblast aktivs they used to constantly criticize us for our personnel turnover, for rush jobs, for our low productivity of labor. We were even put into the hopeless category. They say, the objective difficulties show this: the plant is at a distance from a settlement, and one has to travel a long way. And all the problems stem from this...

But today the plant's name is on the oblast Honor Roll. And we enjoy a good reputation in the Ministry of Chemical and Petroleum Machine Building as well. But what happened? Did they reduce our plan? No. During the 10th Five Year Plan we increased production volume by nearly 44 per cent, which is more than was planned. The entire increase in production was received because of the growth in productivity of labor. Quality of production has increased significantly; personnel turnover has decreased by a factor of three; and working at our place has become a matter of prestige.

They're the very same people. And here they've begun to work in a different way. Here, the chief role was the change to the brigade form of organization of labor. It was as if we'd found our second wind. Everyone started to relate

to his own work, and to his comrades' work as well, with a greater measure of responsibility. We won't repeat ourselves: a lot has been said already about the advantages of the progressive form of organization of labor. Let us only say that it was just this that helped to unite the plant's collective, to direct everyone's energies into a single channel.

However, even today the collective is not safe from the unforeseen "tricks" of the absentee workers, from those who violate production discipline. Take, for example, V. Barkhatov, a milling machine operator in the tool shop. Not long ago, he took to drink a week before he left on vacation. He came back to work and once again went on a bender in the shop. The foreman took him out to the entrance gate.

"Aha! So that's how you're going to treat me," Barkhatov threatened: "I'll teach you all a lesson!"

He stopped coming to work, which placed not only the section, but the shop as well in a tough situation. And what did we do about it? We relieved the stay-away of one-thirteenth of his wages, and prepared the order to fire him. However, the personnel department wasn't able to find a replacement fast enough and we had to go to Barkhatov hat in hand.

"I knew you'd come tearing along after me. Go ahead and fire me," he steamed. "I've already received a call to work in another association. Whereas I was earning 250 rubles a month at your place, they'll be paying me more there."

This exasperating situation leads to troublesome reflection. In the first place, it's not the only one. Even at our enterprise, which is considered to be outstanding, the shirkers have stricken quite a few man-days from the total plant budget for time. And one would like to say, that for sure we, the workers, foremen, technicians and shop chiefs, the leaders of the plant, have not yet done everything to reduce the losses from violations of discipline. The struggle with sloppy individuals, with drunkards, has got to be more severe.

Today this very important work has been shifted onto the shoulders of the public commissions. There are a lot of them. They've got them here on housing and amenities, and on transportation, and on the struggle with alcoholism, and on working with young people, and on administering the Comrades' Courts.

All of these commissions have only a consultative role. And not a one of them has the right to punish, to fire, or to reduce wages. Only the plant manager or the shop chief can do this. The role of the public has to be enlarged, to give it the right not only to explain what is bad—this is bad, try to persuade someone not to drink, not to be a shirker—but also to take more severe measures. Then the violators would not be able to pose as the offended party.

One could take exception and retort that the weapons available to every collective for public influence are substantial enough; one only has to use it wisely. We have in mind switching vacation to the winter period, removing one from the waiting list for an apartment, and so on. But the shirker can drop his work at any time—that's his vacation. And even the apartment waiting list is not always instructive. Drunkards and shirkers are rolling stones by nature, and they are at the tail-end of the line anyway.

Let's just take a close look at that waiting list for living accommodations. At our plant, which is far from a giant, hundreds of people are waiting for an apartment right now. Moreover, many have been waiting for a long time. In the general list of those who need housing, there are quite a few young workers who possess the highest categories of skills. Having lost hope for getting a new apartment, certain of these are quitting the plant. To put it rather bluntly, the cadres are being enticed away. Where to? To the so-called promising enterprises, where they promise them to provide accommodations relatively quickly. And so you see we have to go to the Barkhatovs hat in hand.

People think that the turnover of the work-force within rayons and cities would decline sharply, if Gosplan USSR would allocate assets for living accommodations, for child-care centers, and for social and cultural conditions, centrally, according to strict norms for every one hundred working people, without respect to which enterprise or department they belong to. One must give special consideration to the climate, and maybe also the specific conditions of production.

Naturally, certain branches previously have raised their prestige not only through high wages, but also through increased housing construction. The first factor practically has no effect today. It is hard to find a worker who would change plants just to chase an extra twenty rubles. But after all, if they'll promise an apartment, at times you won't even hold onto a veteran. Under present conditions of labor resources, this causes a significant loss to the state. This means that the problem of living accommodations has to be solved more quickly.

Or let's take this problem. We're struggling with stay-aways, with drunkards, with loafers and with sloppy individuals. We are trying to conserve every minute on the job. But whole days, and weeks fly to the winds. What are we talking about? About a wasteful attitude toward valuable materials, and above all to the metal which is turned into shavings for nothing. The allowances of the rolled metal which is sent to us at the plant are so great, that they simply blunt the feeling of a careful attitude toward them. Quite frequently up to 30 or 40 per cent of the steel goes to waste. Just imagine how much time a machine-tool operator has to waste, to turn an "elephant" of a pre-finished part into a "fly" of a finished part?

The guilty party in this is the supplier of the rolled steel, the supply organs. Last year, for example, instead of sending rods with a diameter of 90 mm they sent us rods with a diameter of 120-180 mm. Instead of thin stainless-steel pipe they unloaded pig-iron blocks 3-4 times thicker. What do we do? Hundreds of machine-tool operators turn their equipment on at full power and bore out the "surplus" metal so that the walls of the shops tremble, and the sweepers can't even carry out the shavings from the lathes. Naturally, the technology is revised, and working time goes to waste. And as a result, millions of rubles belonging to the state go out the window.

We've written of this directly to the metal workers in Chelyabinsk, Zaporozh'ye, Zhdanov, Novokuznetsk and other addresses. But the changes for the better are few. The USSR Ministry of Ferrous Metallurgy replied that there are no such items made from stainless steel. It comes out that there are none for the pipes, but there are components instead of these for rolling the heaviest blocks of pig iron? Once again, we appeal to the metal workers: send us metal strictly according to the specifications in the order.

In order to more fully utilize the rolled metal, we've established a special section in our forge, where the heavy pig-iron blocks which we receive from the supplier plants are reforged, and drawn out to dimensions with lesser margins. This, of course, is primitive and costly. And its all because the necessary responsibility for fulfilling the orders does not exist, and every branch is thinking only of chasing after its own indicators, and thinks very little about the interests of society as a whole.

It is necessary to establish order everywhere, both in administration and in production; to increase the responsibility of each person for the matter entrusted to him. The Donetsk metal workers were quite correct about this. In each enterprise, and in any ministry as well, there are enormous reserves. And they must be brought into operation more rapidly.

9006

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REGIONAL

ESTONIAN REFUTES 'VOICE OF AMERICA' CLAIMS OF TENSION

Moscow SOVETSKAYA ROSSIYA in Russian 22 Dec 82 p 5

[Article by Khans Mannermaa, Tallinn: "The Flowers at the Eternal Flame: A Word by a Journalist on the Friendship of Two Republics"]

[Text] Not long ago the "Voice of America" devoted nearly an entire broadcast to the so-called "national question" in the USSR. Clearly presenting their wishful thinking as reality, the authors broadcast the allegation that in the Soviet Union a certain "tension" is developing in the relations between Estonians and Russians, the inhabitants of the Ukraine and the republics of the Transcaucasus. It must be said that other "voices" of the West and in general many organs of bourgeois propaganda do not lag behind the "Voice of America". These sudden attacks became noticeably more frequent in recent times, when the people of the world, together with the Soviet people, are celebrating the 60th anniversary of the formation of the USSR.

Here is what I, an Estonian, would like to say with respect to these fantasies. The fraternal friendship of the Russian and the Estonian peoples has its point of departure in ancient times. In the year 1223. The Estonians, having fallen under the authority of the Danish and German feudal lords, organized a national uprising. The anger against the oppressors reached a climax. The Estonians said that as long as even only one year-old boy remained on their soil, they would not give up the struggle.

The rebels understood that their own forces were going to be inadequate, and therefore they turned to Novgorod and Pskov for assistance. Agreements were concluded about an alliance and mutual assistance, and soon the Russian troops arrived in Tartu, Viljandi, and other fortresses.

The military fraternity of the Estonians and the Russians grew stronger in the course of the entire subsequent history. Its most striking pages were written into the chronicle of the Great Patriotic War. Only one rifle corps was formed from the Estonian soldiers, but it fought in such a way that it was decorated with the honorary title of Guard. It took part in the battles on the Kalinin, the Second Baltic, and the Leningrad Fronts, around the ancient Russian city of Velikiye Luki, and participated in the liberation of Revel' and Novosokol'niki, and in the battles for the liberation of the Estonian SSR and Courland. Thirteen Estonian soldiers, sergeants and officers were awarded the highest decoration of the Fatherland--the title Hero of the Soviet Union.

The fraternal alliance of the Estonian and the Russian working class also developed historically. It developed at the beginning of the current century when M. I. Kalinin was exiled to Tallinn. With the assistance of workers, students and soldiers, he laid the foundation for the social democratic movement. In 1902 he united all Marxist circles of the city into a single organization, and under its leadership the Tallinn (Revel') Committee of the RSDRP was elected. This is how the Tallinn party organization was established, whose 80th anniversary was widely observed in September of this year. The history of Estonian revolutionary literature was begun by the leaflets which M. I. Kalinin published illegally in Tallinn.

Together with the Russian workers, the Estonian Bolsheviks prepared for national revolutionary action. On October 26, 1917, the military-revolutionary committee of Estlyandiya [historical designation for the northern part of Estonia] published a communication which stated that all power in Estonia is in the hands of the military-revolutionary committee attached to the executive committee of the Soviets of Estonia. The victory of the October Revolution did not signify the complete defeat of the Estonian bourgeoisie. With the assistance of the Russian counterrevolution and foreign imperialism, it succeeded in restoring its power. However, the working people of Estonia always knew that its true friends and comrades-in-arms live in the Soviet Union and that the Soviet Union is the true homeland of the workers.

In the summer of 1940 new winds blew across the Baltic. In squares and streets where the representatives of the working class and the revolution-oriented intelligentsia gathered, people began to sing the "International", this powerful hymn of the revolution. On June 14-15, elections were held for the Estonian parliament and the People's Seims [representative assemblies] of Latvia and Lithuania. The peoples of the Baltic clearly declared for Soviet power and unification with the Soviet Union.

And now we are already in the forty-third year of Soviet power in Estonia. During this period the output of industrial production in our republic has increased 50-fold. Now in only one week the ESSR turns out as much production as forty-two years ago during the whole year. In the 9th and 10th Five-Year-Plans 7 billion rubles have been allocated for the development of the national economy of Estonia, which represents on the average about 5,000 rubles per inhabitant.

Soviet Estonia has close economic relations with all fraternal republics and, above all, with the Russian Federation. There is a constant increase in the cooperation with respect to the planning and construction of new enterprises. Such industrial giants as the Baltic and Estonian GRES [State Regional Electric Power Station], the Estonia Mine, as well as the Krengol'm Manufacture Combine --these are fruits of our cooperation with the union republics.

The appearance of the Estonian countryside has also changed fundamentally. Agriculture turns out twice as much production as during the bourgeois period although the number of workers in the village decreased to a third [of the compared level]. Intensive agriculture has become possible thanks to the growing labor productivity, the introduction of advanced equipment and technology, a large part of which comes from other union republics and from the fraternal

countries of socialism. In our republic there is a constant increase in the harvest of grain, and the production of meat, poultry, milk and eggs is growing. Agricultural production is in full swing. In a word, today our republic has at its disposal a dynamically developing industry and agriculture. The level of culture and education of the people is high. All of this thanks to the fruitful cooperation with the fraternal republics.

I am convinced that the Western malcontents are well informed about this. But the frames of our life, apparently, deprive them of sleep and rest. This is why they are trying to distort the character of the mutual relations between the Estonians and the Russians, and the other peoples of the USSR. What of it, for a long time we have found nothing remarkable about such attempts with wretched means.

. . . In Tallinn at the Square of the Liberators the names of Russian soldiers and officers who died in the liberation of the capital of Soviet Estonia are cast in metal at the Eternal Flame. Here, at the Eternal Flame, there are always fresh flowers. They are brought there by schoolchildren and pensioners, servicemen and workers, inhabitants of Tallinn and their guests. These flowers symbolize, as it were, the unbreakable link between the military heroism of the recent past and the peaceful creation of today's time, the vitality and indestructibility of the fraternal union of the Estonians and the Russians, of all peoples of our Fatherland.

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REGIONAL

LACK OF RUSSIAN TEACHERS: PROBLEM IN ESTONIA

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Article by R. E. Ristlaan, secretary, Estonian CP Central Committee: "Internationalism as the Basis for the Union and Cooperation of Nations"/

Text The fraternal family of the nations of our country is celebrating its great holiday--the 60th anniversary of the USSR--in an atmosphere of a tremendous work and political enthusiasm. "The 60th anniversary of the USSR is a notable event in the life of the Soviet people, a proof of the triumph of the Leninist nationality policy of the CPSU, of the historic accomplishments of socialism,"¹ as emphasized in the CPSU Central Committee resolution "On the 60th Anniversary of the Union of Soviet Socialist Republics."

The Soviet people looks back with a feeling of legitimate pride at the path it has traveled. Under the guidance of the Communist party the Leninist plan for building socialism has been translated into reality--the socialist industrialization of the country, the collectivization of agriculture and a cultural revolution have been accomplished and the nationality question has been solved fairly. An outstanding accomplishment of worldwide significance was the building of a mature socialist society whose principal features are the rapprochement of classes and social groups and the strengthening of the fraternal friendship of all the nations of our multinational homeland. At the 26th CPSU Congress comrade L. I. Brezhnev, General Secretary of the CPSU Central Committee, declared: "The unity of the Soviet nations today is stronger than ever."² This is a result of the consistent implementation of the Leninist nationality policy by the Communist party of the Soviet Union, a result of the embodiment of proletarian, socialist internationalism in the relations among the nations of our country.

The Communist party of Estonia guides itself in all its activities, like the other detachments of the CPSU, by the Marxist-Leninist doctrine. And of course it attaches particularly great importance to proletarian, socialist internationalism --one of the main principles of this great doctrine and the foundation of the ideological-political union of nations.

The roots of the class solidarity of Estonian workers and peasants with the working people of other nationalities reach into the historical past, into the period of

the struggle against tsarist autocracy. The Bolshevik organization itself of Estonia had been established as an international component part of an all-Russian proletarian party of a new type. Eighty years have now passed since the social-democratic organization that had played an important part in the formation of the Estonian Communist party had been founded in Revel under the guidance of M. I. Kalinin.

At the turn of the century Estonia had been a comparatively highly advanced industrial region of the tsarist empire, closely linked to the entire Russian industry. K. G. Vayno, first secretary of the Estonian CP, wrote of that period: "Major enterprises of important branches of industry were located here.... Estonian workers were among the active detachments of the Russian proletariat."³ At that time had arisen close cooperation between the Estonian and the Russian proletariats in the struggle for liberation from social and national oppression.

The Bolsheviks of Estonia firmly adhered to the positions of proletarian internationalism. A militant propagandist of their views was the newspaper GOLOS TRUDA, which Lenin had termed "Pravdist" /PRAVDA type/.⁴ In particular, its publication of the resolution of the conference of workers on the nationality question, held in Revel in 1914, was of great importance to the propagation of the ideas of internationalism among the working people of Estonia.

Under the banner of proletarian internationalism the working class of Estonia headed by the Bolsheviks passed through the school of three Russian revolutions and made a worthy contribution to the defense of the world's first state of workers and peasants against foreign military intervention and domestic counter-revolution.

Soviet rule was introduced in Tallinn one day after the victory of the armed uprising in Petrograd. But early in 1918 troops of the Kaiser's Germany occupied the entire Estonia. Even so, the Estonian nation during that period had once more experienced the joy of freedom--in November 1918 was proclaimed the Estonian Labor Commune as an independent Soviet state. However, it could not withstand the superior forces of the international reaction and domestic counter-revolution. In the summer of 1919 the bourgeoisie had seized power. For two long decades Estonia became isolated from Soviet Russia, from the fraternal nations.

But the Estonian nation was not reconciled with its temporary defeat and never ceased for a day or an hour the struggle for its freedom and independence. This heroic struggle for the restoration of Soviet rule was crowned by the victory of the socialist revolution of 1940. The state Duma /parliament/ proclaimed Estonia a Soviet Socialist Republic on 21 July 1940 and on the following day it adopted a declaration stating that: "Only by belonging to the great Soviet Union and having the status of an equal member in the fraternal family of the Soviet republics can the Estonian nation improve its economy, develop its national culture, assure equality of nationalities, and assure peace, bread and genuine freedom for the Estonian working people."⁵ Once they had joined the multinational family of the land of the Soviets, Estonian working people began to face broad vistas for their full flowering. They at once became aware of the reliable support of the fraternal nations. The people of Estonia commenced

to build socialism. Soon afterward the land reform was introduced and unemployment eliminated. But less than a year later peaceful work was interrupted by the treacherous invasion of the USSR by Fascist Germany.

In preparing the war against the USSR the Fascist ringleaders deluded themselves into believing in the weakness of the Soviet system of society, counting upon schisms within the union of nations in that multinational country. In reality, however, the Soviet state, being based on the alliance of the working class and peasantry, on the granite foundation of the friendship of all its peoples, proved itself to be the world's strongest.

The great vital strength of proletarian, socialist internationalism and fraternal friendship and mutual assistance of the Soviet nations manifested itself also during the period of postwar economic reconstruction. It was especially sensed by working people in the liberated regions.

The German-Fascist invaders left a trail of horrendous devastation. The total damage suffered by the republic in the wartime reached 16 billion rubles (in contemporary prices). It had seemed that long decades would be needed to rebuild what was destroyed. This would indeed have happened had not Estonia received immediate aid from the other Soviet republics.

For 1945 the government of the USSR allocated to the Estonian SSR 300 million rubles from the Union Budget. This was nearly one-half of the entire budget of the republic. At the time, the other republics and oblasts of the country dispatched nearly 262 million rubles of goods, raw materials and equipment, while Estonia itself had been able to supply an output of only 80 million rubles to the country. But already in 1946 Estonia surpassed its prewar output level of industry, and in 1950 it exceeded it by a factor of 3.5.

A new life arose in the Estonian countryside as well. Within a short period of time a land reform was carried out, affecting 42,000 new farmers and poor peasant farms. This was followed by the victory of the kolkhoz system.

The internationalism and mutual assistance of the Soviet nations graphically manifest themselves in the construction of huge economic projects, done with the participation of working people from the entire country. The republics exchange output and experience in a planned manner and help each other with skilled personnel. At present the accomplishment of the tasks facing the entire national economy of the USSR would be inconceivable without a rational inter-republic deployment of productive forces and redistribution of material and manpower resources.

Today the economy, science and culture of Soviet Estonia, all the aspects of the life of the Estonian people, are linked by thousands of bonds to the economy, science and culture of Moscow, Leningrad, the Urals, the Donbass, all the Union republics, just as many enterprises, research centers and cultural establishments from Kaliningrad to Sakhalin are linked by co-production ties with the corresponding enterprises, research centers and cultural establishments of our republic.

In Estonia with its population of 1.5 million an all-purpose machine building industry could not be developed if it were designed to satisfy only local demand. The present-day optimal size of the local industrial enterprises greatly exceeds the demand within the republic. The Estonian SSR, which is rich in combustible shales and in phosphorites, lacks iron ore, crude petroleum, natural gas, cotton, nonferrous metals and many other resources without which the development of modern industry is inconceivable, not to mention motor vehicles, tractors, machine tools, automatic lines, boilers, turbines, and aircrafts and sea-going ships, which the republic receives in sufficient quantities from all-Union funds.

In the course of the growing specialization and concentration of production in the Estonian SSR, the branches existing in the most favorable conditions have been developing at the fastest pace. Thus, in Estonia's north-eastern part a major fuel-energy and chemical complex has arisen on the basis of the local deposits of combustible shales, making that part the principal industrial region of the republic. The entire country has participated in building new mines and plants for that complex along with two giant thermoelectric power stations--the Baltic and Estonian GRES [State Regional Electric Power Plants] having a combined capacity of 3,200,000 kw, and facilities for the production of mineral fertilizers. Currently the Estonian SSR, which accounts for only 0.2 percent of the territory of the USSR and 0.6 percent of the country's population, accounts for 1.7 percent of the total generation of electric power in the USSR, up to 2.4 percent of the output of cotton fabrics, up to 1.4 percent of the output of mineral fertilizers, up to 4.6 percent of the total fish catch, and up to 1.3 percent of the total output of meat and milk in the Soviet Union. Products of Estonian enterprises are shipped to not only all the other Union republics but also nearly 90 foreign countries.

The conduct of the Leninist nationality policy by the Communist party has resulted in a genuine flowering of the economy, science and culture of all the nations of the Soviet Union as well as in a rise in their material welfare. This is eminently exemplified by the fate of our republic. Under Soviet rule industrial output in Estonia has increased by a factor of nearly 50. This republic now produces in 7-8 days as much as it had produced during the entire 1940. Industry accounts for two-thirds of the gross national product and more than one-half of the national income of this republic.

The Estonian countryside has changed unrecognizably. In lieu of the previous 144,000 peasant farms there now exist in this republic 142 kolkhozes and 156 sovkhoses. And although agriculture now employs only one-third as many people as it had before the Great Patriotic War, its gross output is double the prewar level and labor productivity is higher by a factor of 6.

The system of agricultural management is being constantly improved. The decisive role in management now belongs to the rayon level. The first rayon agroindustrial

associations in this republic were established in 1979, in Vil'yandi and Pyarnu. Their operating experience was approved at the May (1982) Plenum of the CPSU Central Committee. By the end of last year agroindustrial associations had been set up everywhere.

Achievements in expanding the economy result in a steady growth of national welfare. During the 10th Five-Year Plan period alone per capita real income grew 20 percent and monetary income 26 percent.

No less impressive are the republic's achievements in developing science and culture. The present-day Soviet Estonia disposes of a considerable scientific and technological potential. The republic has its own Academy of Sciences, 25 different branch scientific research organizations and institutions and 6 higher schools. Compared with 1940, university enrollment has grown by a factor of 5.4 and enrollment at secondary special educational institutions by a factor of 12. Some 6,000 persons work in the sphere of science and scientific services. The republic's scientists participate in work on more than 50 all-Union scientific and technological programs.

The republic's professional theatres are attended by 1.5 million viewers annually and motion picture theatres, by 20 million. Each year on the average 6 artistic films and more than 50 documentary, scientific and popular-scientific films are produced in the republic.

Under Soviet rule books in 75 languages, including 37 languages of the peoples of the USSR, have been translated into the Estonian. At the same time, Estonian literature has been translated into 48 languages, including 21 languages of the peoples of the USSR.

In 1981 12 books per capita were published. Per 1,000 capita in the republic, newspaper circulation amounts to 809 copies.

These figures convincingly refute the fabrications of the Estonian bourgeois emigres about the supposed "pernicious influence" of the policy of the Communist party on the development of Estonian culture. It is only under Soviet rule, thanks to the unflagging support of the Communist party, that the Estonian culture, national in form and socialist in content, has begun to develop fully and flower genuinely. Here it is particularly appropriate to cite the pithy utterance made by comrade L. I. Brezhnev on 24 March 1982 in his speech at the ceremonial session in Tashkent honoring the bestowal of the Order of Lenin on the Uzbek SSR: "Life demonstrates convincingly," he emphasized, "that, contrary to the aspersions of our enemies, socialism not only does not cause the nations to lose their unique identity and special cultural features and traditions but elevates their uniqueness to a new height and makes it the common property of many other nations."⁶

The soil of mature socialism provides favorable conditions for the growth and consolidation of the unified international culture of the Soviet people which serves all working people and expresses their common ideals. The example provided by the development of the Estonian Soviet culture, the vigorous emergence of Estonian literature and art on the all-Union and world arena and the broad propagation

in Estonia of the works of the writers, artists and composers of Russia, the Ukraine, Uzbekistan, Armenia and other fraternal republics, shiningly demonstrate the growth and deepening of the process of the interpenetration and mutual enrichment of the cultures of the nations of the USSR.

Let me cite two well-known facts. In 1978 the country had celebrated the 100th anniversary of the birth of Anton Khansen-Tammsaare, a classic of the Estonian literature, a realist writer. Once he had dreamed of getting his chief novel, "Truth and Justice," translated into Russian even if only in an abridged form. Soviet reality surpassed the dream: his works have been published in most Union republics as have collected editions of his works, and the jubilee activities in 1978 culminated in the solemn soiree at the Bolshoi Theatre of the USSR.

During February and March of this year the 60th birth anniversary of Yukhan Smuul, winner of Lenin and State prizes and author of the renowned "Book of Ice," became a holiday of the entire Soviet culture. The jubilee ceremonies also culminated in a major literary soiree in Moscow. The works of Yu. Smuul have been translated into 37 languages in the Soviet Union and other countries--his books have been published more than 100 times.

The books by Paul Kuusberg, Aadu Khint, Villem Gross, Yaan Kross, Enna Vetemaa, Debora Vaarandi, Egon Rannet and Iokhannes Semper also are currently known throughout the Soviet Union and abroad.

At the same time, the inhabitants of the republic are reading in Estonian the works of not only Pushkin, Tolstoy, Dostoevsky, Turgenev and Gorki but also all the multinational Soviet literature deserving broad attention. This means the works of Sholokhov, Fedin, Simonov, Chakovskiy, Tikhonov, Berggol'ts, Trifonov, Rasputin, Aytmatov, Zagrebel'nyy, Dumbadze, Bykov, Auezov and Kugul'tinov. It is difficult to list all those whose books have been translated into Estonian and enjoy the people's love. During the 10th Five-Year Plan period, compared with the 8th, the publication of translated works by authors from the fraternal nations of the USSR in Estonia has doubled in number of titles and quadrupled in volume.

Tremendous mutual interest in culture among the fraternal republics is also evidenced by such major and memorable events as the Decades and Days of the literature and arts of the fraternal republics. These remarkable cultural festivals have become a good tradition shared by literally the entire public. Thus, Days of the literature and arts of the RSFSR (twice), Armenia, Moldavia, Uzbekistan, Georgia, the Ukraine and Kazakhstan were celebrated with great success in Estonia. This year the Decade of the Estonian SSR is being celebrated in Kazakhstan. Estonian artists have been frequently received joyously in Moscow, Leningrad, the Ukraine, Armenia and the cities of the Urals and Siberia. In 1979 Days of the Literature of Leningrad were celebrated in Estonia and toward the end of that year the city on the Neva Leningrad greeted Estonian litterateurs.

Estonian composers, filmmakers and artists each year give performances in Moscow, Leningrad and the fraternal republics. The leading orchestras and conductors give some 400 concerts annually outside the Estonian SSR. The State Academic Male Choral Ensemble of the Estonian SSR alone (under the artistic direction of

of G. Ernesaks, People's Artist of the USSR, Hero of Socialist Labor) has in the last 5 years given 193 concerts to audiences totaling 185,000.

Estonian artists participate actively in all-Union exhibitions. In 1981 alone their works were exhibited at 90 all-Union exhibitions. In their turn, more than a million inhabitants of Estonia familiarized themselves with the pictorial arts of the other republics in 1981. These mutual contacts help the peoples of our country to achieve better mutual understanding, enrich the mainstream of Soviet culture with their own national cultures and replenish their own traditions.

The bonds of production and culture linking all the nations of the Soviet Union and their joint work and striving to attain the common goals of building communism engender the feeling of the indissoluble international unity of the Soviet nations, the feeling of filial devotion to the party and the Homeland.

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Even before the victory of the Great October Socialist Revolution V. I. Lenin wrote that "if we want to be faithful to socialism, we should even now conduct the internationalist education of the masses."⁷ This Leninist behest has become the party's program of action for many decades. It has remained topical to this day as well.

Owing to the gigantic constructive and educational work of the Communist party, the internationalism and flaming patriotism of the Soviet people have fused together into a world outlook and a set of moral and ethical customs that are being translated into reality. Selfless work for the good of the Homeland and loyalty to the ideals of communism represent an international trait of the Soviet people and an important achievement of the party. Comrade L. I. Brezhnev notes: "...Internationalism in our multinational country at present represents primarily the honest, conscientious and efficient work of all of the country's nations for the common weal."⁸

The internationalist education of the working people has become a day-by-day practice of all the detachments of Lenin's party and one of the main directions of its ideological activity. The Estonian CP, too, is no exception. What is more, the nearness of the republic to the centers of imperialist propaganda and the existence of reactionary Estonian nationalist emigres in a number of Western countries place a special responsibility on the republic's party organization.

The Estonian CP bases its organizational and ideological work on the decisions of the CPSU congresses and plenums, the works of L. I. Brezhnev and other party program documents which arm the entire party with deep theoretical conclusions and scientifically substantiated postulates for the solution of the complex problems of building communism.

Of tremendous importance to the Estonian CP, as to all other party organizations of the country, is the decree of the CPSU Central Committee, "On Further Improvements in Ideological and Political-Educational Work." This is a long-range document that touches upon the fundamental problems of our social life and attests

to the unflagging attention being paid by the party to aspects of the formation of a scientific world outlook, deep ideological conviction and high political awareness among the Soviet people.

The republic party organization constantly attends to problems of ideological work and the patriotic and internationalist education of the working people. A profound analysis of these problems was made at the 15th (1979) Plenum of the Estonian CP Central Committee which, on noting the positive results of the communist education of working people and the increase in the effectiveness of ideological work, focused its attention on shortcomings, unsolved problems and new tasks that arise.

In 1980 was drafted and approved a special plan of measures by the Estonian CP Central Committee to strengthen internationalist education, along with, following the 26th CPSU Congress, a long-range plan for all ideological work. In August 1982 aspects of internationalist-patriotic education were examined by the Bureau of the Estonian CP Central Committee.

No other theory enables man to grasp the great tasks of the union of working people of the entire world as does Marxism-Leninism. Hence, the study of Marxism-Leninism, that theoretical foundation of communism, is the most important prerequisite for developing internationalist convictions.

It is important to note that the major works of the founders of scientific communism, K. Marx and F. Engels, have been translated into Estonian as have the fourth edition of the works of V. I. Lenin, the documents of the congresses and conferences of the CPSU and the Central Committee plenums and the works of L. I. Brezhnev such as "Leninskim kursom" [(Following) Lenin's Course].

Aspects of the ideological toughening of cadres and profound study by working people of the component parts of the Marxist-Leninist theory, the works of K. Marx, F. Engels and V. I. Lenin, the heroic history of our party, the documents of the 26th CPSU Congress and the works of L. I. Brezhnev and other party leaders constantly lie in the center of attention of the republic's party organization.

During the 1981/1982 academic year, in accordance with the decree of the CPSU Central Committee "On Further Improvements in Party Training in the Light of the Decisions of the 26th CPSU Congress," the system of party education has been restructured, the composition of auditors examined, and work with propagandists improved. The people's universities, schools of communist labor and the network of Kosmomol political education centers began to be utilized more fully to satisfy the growing interest of non-party members in the study of Marxism-Leninism. All the seminars on theory are devoted to a profound analysis of the problems of proletarian, socialist internationalism and Soviet patriotism. The number of auditors studying aspects of relations among nationalities has grown greatly in recent years. At all the seminars as well as at courses for propagandists in the House of Political Education of the Estonian CP Central Committee, lectures are presented on actual problems of relations among nationalities and methods of internationalist and patriotic education. The study of the scientific principles of internationalist and patriotic education receives special attention at the University of Marxism-Leninism of the Estonian CP Central

Committee as well. An entire series of republic, city and rayon seminars for propagandists and lecturers has been given, with lectures presented by responsible workers of the republic, scientists, and instructors from the higher schools of Moscow, Leningrad and other cities across the country.

Considerable assistance was provided to the communists of Estonia by the zonal seminar of ideological workers of the northwestern USSR, held in Tallinn in 1982, at whose concluding session an address was delivered by comrade Ye. M. Tyazhel'nikov, head of the Department of Propaganda, CPSU Central Committee.

An important form of the training of ideological workers is the republic city and rayon conferences on theory and scientific practice, devoted to aspects of internationalist and patriotic education. For example, republic conferences have been held on such topics as "The Historical Bonds Between the Estonian and Russian Peoples," "Nationality Relations in the Mature Socialist Society," "V. I. Lenin on Proletarian Internationalism and Soviet Patriotism," etc. The party aktiv conference on "The 26th CPSU Congress and the Development of Nationality Relations, the Internationalist and Patriotic Education of Working People and the Youth," organized in May 1981 by the Oktyabr'skiy Rayon (city of Tallinn) Party Committee, was highly successful. Similar conferences were held in five rural rayons of the republic as well as in the city of Tartu.

An important place in the internationalist and patriotic education of the working people of the republic is assigned by the Estonian CP to the science of party history. The themes of Soviet patriotism, proletarian, socialist internationalism and the friendship of nations occupy a major place in the publications by the historians of our republic. A considerable contribution to the cause of the internationalist and patriotic education of workers has been made by such publications as the three-volume "History of the Estonian SSR," "Outline of the History of the Estonian Communist Party," "The Struggle for Soviet Rule in the Baltic Maritime Region," "The Socialist Revolutions of 1940 in Lithuania, Latvia and Estonia. The Reestablishment of Soviet Rule." A collective monograph on the historic experience of the CPSU in building and strengthening socialism in the Soviet Baltic Maritime Region is being published in honor of the 60th anniversary of the USSR. The Tallinn City Party Committee and the Institute of Party History under the Estonian CP Central Committee have prepared the collective monograph, "Pages From the History of the Tallinn Organization of the Estonian CP." In addition, the proceedings of the republic scientific conference on the 60th anniversary of the Estonian CP, held on 4 November 1980, have been separately published.

Aspects of patriotic and internationalist education are being analyzed in doctoral and candidate dissertations defended in the last 20 years at the specialized council under the Institute of Party History under the Estonian CP Central Committee--an affiliate of the IML Institute of Marxism-Leninism under the CPSU Central Committee. This also applies to dissertations written by party historians in Latvia and Moldavia and defended at the above-named specialized council.

Indisputably, party historians and other social scientists in the republic have contributed much to improve the work on the internationalist education of working people. But the Estonian CP Central Committee believes that their contribution

should be much greater and their researches more effective. The task lies in illuminating more broadly and deeply the multifaceted activities of the CPSU and the Estonian CP in the stage of mature socialism and propagating more widely the organizational and ideological work of the republic party organization to translate into reality the decisions of the 26th party congress.

Unified Political Days have become an effective form of the internationalist and patriotic education of working people. All the leading workers of the republic, beginning with comrade K. G. Vayno, first secretary of the Estonian CP Central Committee, appear before work collectives. More than 400,000 persons participated in the activities of the Political Day on the topic of "In the Fraternal Family of the Soviet Union Republics," held on 8 July 1981. The great interest in problems of the development of relations among nationalities is evidenced by the numerous questions asked of the lecturers. This year, in honor of the 60th anniversary of the USSR and the 65th anniversary of the Great October, the theme of friendship and cooperation among Soviet nations, the theme of Soviet patriotism, occupies a particularly large place in ideological work.

Each year leading workers and scientists increasingly often give lectures in this republic on the problems and tasks of internationalist and patriotic education. Altogether, 800 speakers, more than 600 party-committee lecturers and some 20,000 lecturers of the "Znaniye" [Knowledge] Society specialize in these topics.

A responsible role in consolidating the ideas of internationalism and patriotic among the popular masses belongs to political information speakers and agitators. These have gained particularly rich experience in the cities of Pyarnu and Kokhtla-Yarve, where political agitation is skillfully combined with inculcating sympathy for the friendship of nations and love for the socialist Homeland. In these cities the political information speakers and agitators give, on the average, 25 lectures annually each. However, the agitation personnel could exploit their potential still further by improving their speaking techniques and paying more attention to the interests and needs of different categories of the population.

Work on the internationalist and patriotic education of working people is being done not only by the party aktiv but by Soviet, trade-union and Komsomol cadres, administrators at all levels, and cultural establishments. The party organizations, which guide all this work, strive to have it regarded as a concrete sector of party-organizational and educational activities, conducted in a constant and planned manner and improved in forms and methods.

Work collectives have great possibilities for the internationalist education of the individual. Currently these collectives are, as a rule, multinational. By solving through joint effort general economic and social tasks, such collectives contribute to the consolidation of internationalist traits among Soviet people.

Representatives of 32 nationalities work in the Tallinstroy Tallinn Construction Trust--the largest construction organization in the republic. As everywhere else, there too the attitude toward a worker is determined not by his nationality but by his concrete actions. The collective includes many good multinational brigades, remarkable production pace-setters. One of the most respected and authoritative people in that Trust has been for many years the Moldavian Vladimir Mynzu--

the leader of a plasterers' brigade who has introduced many new construction techniques. Two years ago he was honored with the title of Hero of Socialist Labor.

It is noteworthy that the workers who came to work in our republic from other republics show great interest in the history, culture and traditions of the native populations. Party and public organizations attempt to satisfy their interest. The aforementioned Tallinnstroy, for example, organizes excursions for novice workers as well as chematic soirees on "Their Names Identify the Streets of Tallinn," talks about Estonia and the revolutionary, combat and work traditions of the Estonian nation, its art, literature and music.

The consolidation of the ideas of internationalism is also promoted by the socialist competition among the work collectives of various republics. For many years the working people of Tallinn have been competing with the working people of Riga, Vilnius, Minsk and Kalinin. For the last 10 years the collectives of the Tallinn, Kalinin and Vilnius house-building combines have been competing fruitfully. The partners study and utilize their mutual operating experience with the object of increasing the effectiveness and quality of construction and organizing internationalist education in many collectives.

Shining examples of socialist competition between the working people of Estonia and the collectives of sister enterprises as well as entire rayons in other Soviet republics are too numerous to mention. Let me only refer to the particularly active and regular ties with our nearest neighbors--Leningrad, Leningrad Oblast and the Latvian SSR. Our friendship with the Leningraders is traceable to the distant past when the Petersburg and Estonian proletariat had jointly waged revolutionary combat and subsequently Leningrad became the main base of support for Estonian revolutionaries battling against the dictatorship of the bourgeoisie. In the first days of October 1944, following the liberation of the republic from Fascist occupation, the first train bearing food and materials arrived in Tallinn from Leningrad, and scientists and engineers from the city on the Neva as well as collectives of many Leningrad enterprises played the leading role in the reconstruction of old and construction of new mines, plants and power stations.

The historical destinies of the Estonians and Latvians have much in common. And it is perfectly natural that, under the noble conditions of Soviet rule, the working people of the two neighboring republics annually renew their socialist competition agreements for the preterm fulfillment of state tasks and socialist pledges.

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The process of internationalist and patriotic education is extremely complex and multifaceted. The social formation of citizens begins in the early childhood--in the family and preschool institutions, and subsequently continues at a higher level in the school, the vocational-technical college or technikum, the higher educational institution and the work collective. But regardless of the evolution of the life of the individual Soviet citizen, his views and convictions, his mode of behavior and his vital commitments do not evolve of themselves. Under mature socialism, with internationalism and patriotism considered as part of the consciousness and life activities of the Soviet people and an essential aspect of the socialist way of life, the inculcation of the feeling of friendship and

respect for the representatives of other nationalities, of the feeling of pride in one's multinational Homeland, depends primarily on the atmosphere in which young people grow up, on the purposive activity of the family, the school and the higher school. Here allowance should also be made for the interests of the students, the learning abilities of children and teenagers and the significance of emotional factors in their actions.

Youth has a lively interest in the actions and feats of the older generations; its imagination is molded by the stirring history of the battles for the freedom and independence of the Homeland. It is worth seeing the enthusiasm with which shine the eyes of young people when they encounter heroes of the Great Patriotic War, the seriousness with which they respond to the all-Union military sports contests "The Eaglet" and "Summer Lightning," the pride with which they stand the Commemorative Watch! During the 1980/1981 school year 753 defense-mass circles were active in the schools of the Estonian SSR, and their student membership totaled 16,000; in addition, more than 53,000 persons participated in the "Eaglet" and "Summer Lightning" games. About 8,000 hikes to sites of revolutionary, combat and work glory were conducted. Twenty-six school museums and 37 rooms and 99 corners of combat glory, devoted to heroes of the war or troop units and formations that liberated Estonia from Hitlerite occupation function in the cities and settlements of the republic. Komsomol members and "pioners" in the schools of Vyruskiy Rayon have identified the names of more than 2,600 warriors of different nationalities who fell on the territory of that rayon during the Great Patriotic War. Currently the pupils correspond with relatives of 600 fallen warriors, living in various parts of our country. It is difficult to overestimate the importance of this work to the patriotic and internationalist education of youth, its high emotional and moral influence on the rising generation.

The Central Committee of the Estonian CP and the Tallinn and Tartu city party committees always place in the forefront the task of the patriotic and internationalist education of future specialists in the economy and culture when examining aspects of the performance of higher educational institutions. The party and Komsomol organizations in higher schools of the republic have gained considerable experience in this work. Personal contacts among students of different nationalities are of special importance to the organization of patriotic and internationalist education. This is taken into account by the Komsomol committees at the Tartu State University and the Tallinn Polytechnical Institute, where days of the friendship of nations are conducted annually in April with the participation of students from many higher schools of our country as well as from the fraternal socialist countries.

Joint conferences of students from the higher schools of the Baltic Maritime republics, Belorussia and Moldavia have become an annual tradition. In 1981 one such conference was organized by the Tallinn Polytechnical Institute. Interesting Leninist lectures on military-patriotic topics and unified political days on the subject of defending the socialist Homeland are held at the higher schools and other educational institutions of the republic. Special mention should be made of the role played by the detachments of the Estonian student construction brigades which travel for work in other Union republics. They have become a veritable school of internationalism and patriotism.

An important role in inculcating the youthful citizens of our country with the feeling of friendship for other nations and pride in one's Homeland belongs to the Armed Forces of the USSR. Whether in troop formations, artillery units or on shipboard, young people find themselves in an international milieu, in an atmosphere of not only strict military discipline but devoted brotherhood and comradeship, mutual help and support. Young people who have done their military duty are distinguished by their special comradeship and collectivism. They are accustomed to judge people not by nationality but by their abilities and moral qualities.

In the measures taken in the Estonian SSR to strengthen the friendship of nations and the internationalist and patriotic education of the working people of the republic a special role is assigned to the work to elucidate the role of the Russian language as the medium of international communication among the nations of the Soviet Union, and steps are envisaged to improve its teaching in educational institutions. Instruction in Russian now begins in the second half of the first grade in the elementary schools. Study of the Russian language has been organized in many preschool-institution groups. The number of these groups is steadily rising, upon strictly observing the principle of voluntariness. In nearly every city and rayon of the republic there are schools that include classes in advanced Russian. As a rule, students in these classes also are the most active members of the clubs for international friendship. An interesting experience in this respect has been gained by the 5th School in Vll'yandi where, 10 years ago, on the eve of the 50th anniversary of the USSR, the "Vikerkaar" ("Rainbow") Club for the Friendship of Nations had been organized. That club sends letters and packages to 80 addresses. The correspondence is done in Russian, which promotes the interest of the students in learning that language. Currently this club is requesting to be granted the name of Georgi Dimitrov, the eminent activist of the Bulgarian and international communist movement.

Many other such instances could be cited. But quite a few unsolved problems also exist. The level of the regular and advanced training of Russian-language instructors should be raised. This task is being chiefly accomplished by the Tartu Teachers Training Institute imeni Ed. Vil'de, whereas we are not as yet sufficiently exploiting the possibilities for training our young men and women in other teacher training colleges of the country. The Estonian SSR Ministry of Education and Ministry of Higher and Secondary Special Education are currently investigating all the aspects of this problem and taking steps for its solution. With the aid of the journal RUSSKIY YAZYK V ESTONSKOY SHKOLE [The Russian Language in the Estonian School], founded in the republic following the Tashkent Conference, the practice of the assessment and dissemination of the experience of the best Russian-language instructors is being refined.

Objective reality has also confronted us with the reverse side of the language problem: the need to provide the non-native denizens of our republic with broad opportunities for the study of the Estonian language. In recent years the educational authorities have intensified their monitoring of instruction in Estonian at schools where Russian is the basic language of instruction. Steps are being taken to provide all schools with qualified teachers. The series "We Speak in Estonian" is being shown on TV and a textbook of the Estonian language as well as a self-help manual on that language have been published.

A major role in the mastery of the Russian and Estonian languages is played by the adult circles for the study of these languages, whose network has grown markedly in recent times, particularly in the sphere of services to the population.

The problem of language is closely linked to the problem of considering the specific features of national character, the traditions of particular nations. In our socialist reality many national features of behavior, habits and customs become not infrequently widespread throughout the country, becoming international, so to speak. Unfortunately, our scientists have so far paid little attention to the study of the features of character and mentality of nations and nationalities, and they not infrequently believe that the multinationality of work collectives in itself solves all the problems in the relations among nationalities. In real life everything is more complex. The atmosphere in multinational collectives hinges on a large number of factors. We consider it necessary to orient the attention of social scientists, sociologists and psychologists to the need for extensive research in this field so as to arm our cadres with knowledge of that side of socialist personal intercourse and ability to utilize it in everyday practice.

The Estonian CP, like the other detachments of the CPSU, is international in membership. Its members come from 67 nations and nationalities, with more than one-half consisting of native communists. The activities of the Estonian CP are geared to the international composition of its membership. The documents of the 26th CPSU Congress and the speeches of L. I. Brezhnev of late pay serious attention to the need to make a fuller allowance for the interests of members of non-native nationalities living in the national republics, for their adequate representation in elected bodies and machinery of administration. The Central Committee of the Estonian CP has investigated this question carefully and expressed serious comments addressed to certain ministries and departments of the republic, particularly to the Ministry of Culture, whose institutions orient most of their activities chiefly toward the native inhabitants.

The party imposes exceptionally responsible obligations on the press, radio and television as regards the internationalist and patriotic education of working people. The Central Committee of the Estonian CP constantly orients the mass media toward illuminating more deeply and comprehensively the aspects of the Leninist nationality policy, friendship of nations and socialist internationalism and demonstrating in detail the economic, scientific and cultural cooperation of the Soviet nations and the place and role of the Estonian SSR in the fraternal family of the Soviet republics.

Considerable attention has been paid to increasing the volume of publications printed in Russian language for the part of the republic's population to which it is the native language. Recently the Russian-language newspaper VECHERNYY TALLIN began to be published. The cultural life of the republic is reflected in the Russian-language literary-artistic and socio-political journal TALLIN, published since 1978. This journal prints news about Estonian Soviet literature and the literary legacy of the past.

We have to solve problems of the communist education of workers in an atmosphere of a sharp exacerbation of the ideological struggle on the world arena, in which

our enemies place a big bet on undermining the friendship of the Soviet peoples. Modern anticommunists attempt frantically to demonstrate the incompatibility of the "national way of life" with internationalism and friendship of nations, and try to ignore our accomplishments, assigning a growing role in their ideologically diversionary activities against the Soviet Union and other socialist countries to the fomentation of nationalist moods. In this connection the ideologues of anti-communism and anti-Sovietism concentrate chiefly on that part of the intelligentsia which has insufficiently mastered the Marxist-Leninist theory, as well as on the politically immature part of our youth that has not yet passed through the school of life. The apologists of imperialism broadly utilize the political organizations of the reactionary part of the emigres in their ideologically diversionary activities against the republics of the Soviet Baltic Maritime Region. They lean on the theory of the so-called "national communism," counting on a gradual "relaxation" and "disintegration" of socialist order in the Estonian SSR and other Baltic republics. In certain capitalist countries--the United States, Canada, Sweden--operate the so-called "research centers" designed to confer the guise of objectivity and scientism on the activities of the reactionary emigres and awaken the interest of the ruling circles and the public in the notorious "Baltic problem."

Under these conditions we consider our task to lie in inculcating every denizen of the republic with a high political vigilance, immunity to alien ideology, and assuring an active counter-propagandist activity of all the ideological establishments.

As regards the party's guidance of the counter-propaganda, we attach great importance to planning and coordination. In the long-range plan for the ideological activities of the Estonian CP Central Committee a special section is set aside for the struggle against bourgeois ideology. That section defines the tasks of all the ideological organizations and services as well as ways, forms and methods of operation. These activities are directly coordinated by the ideological commission of the Estonian CP Central Committee.

The work to overcome the influence of bourgeois ideology began recently to be conducted more expeditiously, aggressively and persuasively, upon utilizing the findings of studies of the public opinion and analyses of the effectiveness of counter-propaganda measures. In this connection, special mention should be made of the interesting, substantive and fruitful work of the mass media and primarily of the Estonian radio and television, the republic Goskomizdat [State Committee for Publishing Activities] and our party newspapers RAKHVA KHYAEL' and SOVETSKAYA ESTONIYA.

* * *

"There is no other state in history that has within a short period of time accomplished so much to promote in all ways the development of nations and nationalities as has the USSR--the socialist Fatherland of all our nations," notes the resolution of the CPSU Central Committee "On the 60th Anniversary of the Union of Soviet Socialist Republics." The friendship of nations of the USSR has

withstood every test at work and in battles and become a most important factor in accelerating our progress. All this was accomplished by the tremendous organizational and political-educational work of Lenin's party, which mobilized all the nations and nationalities of the Soviet land for concerted joint labor in behalf of socialism and communism.

In the society of mature socialism all nations and nationalities have been provided with the most favorable conditions for growth and harmonious combination of the national with the international. The Estonian CP Central Committee points out to communists and all working people of the republic that in our times genuine patriotism and internationalism manifest themselves primarily in the contribution of one's labor to developing the country's economy, in concrete deeds, in the striving to promote in all ways with one's labor the building of communism.

In the light of these requirements the work to fulfill the decisions of the May (1982) Plenum of the CPSU Central Committee and the USSR Food Program has been launched in the republic. The Plenum's decisions met with an ardent response from the working people of the republic and caused a new tide of work enthusiasm. This guarantees that the party's plans shall doubtless be translated into reality. The Estonian CP Central Committee strives to maximally utilize such a factor in accelerating the development of the socialist society as the friendship of nations. It is precisely in that friendship that resides our strength and the inexhaustible wellspring of successes. We shall always guard the Leninist friendship of nations like the apple of our eye, our most precious good.

FOOTNOTES

1. "On the 60th Anniversary of Establishment of the Union of Soviet Socialist Republics," Resolution of the CPSU Central Committee of 19 February 1982, Moscow, 1982, p 3.
2. "Materialy XXVI s"yezda KPSS" [Materials of the 26th CPSU Congress], Moscow, 1981, p 56.
3. K. Vayno, "Vesomyy vklad" [A Weighty Contribution], Tallinn, 1971, p 7.
4. See V. I. Lenin, "Collected Works," Vol 25, po 248.
5. "Sotsialisticheskaya revolyutsiya 1940 goda v Estonii" [The Socialist Revolution of 1940 in Estonia], collection of documents, Tallinn, 1960, p 212.
6. "Internatsionalizm na dele" [Internationalism in Effect], Moscow, 1982, p 18.
7. Lenin, op.cit., Vol 30, p 51.
8. "Internatsionalizm na dele," op.cit., p 17.

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REGIONAL

'MICROINTERNATIONALISM' AT ESTONIAN ENTERPRISE CITED

Tallinn SOVETSKAYA ESTONIYA in Russian 13 Jan 83 p 3

[Article by P. Toomikas, secretary of the party committee of the Maardu Chemical Plant: "Party Life: The Boundaries of Ideological Work. Both by Service, and by Soul"]

[Text] Today already no one is surprised by the fact that at some enterprise, on the kolkhoz or at the construction site, Estonians and Russians, Ukrainians and Tajiks, Georgians and Chuvash are working shoulder to shoulder. . . And nevertheless, when you specially call attention to this, a feeling of great participation of every work collective in the affairs of the entire country seizes [you] against your will. Just think: In the Maardu Chemical Plant--an enterprise on the whole of average dimensions, which is not included in the category of the giants of industry--today the representatives of more than 30 nations and nationalities inhabiting the Union of Soviet Socialist Republics are working. In this "microinternational", as in a drop of water, the basic sign of our time is reflected, the living pulse beat of the Fatherland makes itself felt.

Of course, we are not speaking simply about the mechanical unification of a polyglot mass of people within the walls of one plant. If this were the only thing, it would not be worthwhile to start talking about it. But today I want to talk about what unites these people, transforms them into a collective that has common goals and tasks, and creates their spiritual closeness.

International fraternity, friendship and mutual assistance of the peoples of the USSR clearly manifested themselves in our enterprise from the very first days of its existence. The battles of the Great Patriotic War had not yet come to an end when on 9 October 1944, immediately after the expulsion of the fascist occupiers from Estonia, when an order was issued by the people's commissar for schistose and chemical industry of the ESSR concerning the restoration of the activity of the Eesti Fosforit [Eesti Phosphorite] Combine (this is what the plant was called at the time). It was decided to carry out a major reconstruction and expansion of the enterprise. And the basic concerns in regard to the realization of this decision were taken on by the planning organizations of Moscow and Leningrad.

Thus, the development of the plan for the construction of the sulphate and superphosphate plants belongs to the general planner--the Giprokhim [State Institute for the Planning of Plants of the Basic Chemical Industry], the calculations for the reconstruction of the flotation factory--to Mekhanobr [All-Union Scientific Research and Planning Institute for the Mechanical Processing of Minerals], the drawings and calculations for the water supply of the combine--to the Leningrad branch of Vodokanalproyekt [State Planning Institute for the Surveying and Planning of Outdoor Water Supply, Sewer Systems and Hydraulic Engineering Structures], and for housing construction in the settlement of Maardu belonging to the plant--to Gosgorproyekt [State City Soviet Planning Department].

The good seeds yielded strong shoots. And today the administration of the enterprise and its party organization regard as one of their basic tasks the development and deepening, by every conceivable means, of the international relations of friendship, whose foundation was laid a little less than four decades ago.

The formation of a feeling of deep mutual respect in people of different nationalities, as well as an interest in the history and customs of other nations is a multi-faceted undertaking which requires serious attention and a thoughtful approach. The communists at the plant, who are aware of the importance of this work, are organizing it simultaneously in several directions.

For example, we make use of the fact that our enterprise is connected through bonds of production with many related collectives in other republics. The geography of such relations is a very extensive one: The Russian Federation, Georgia, the Ukraine, Latvia, Belorussia and Lithuania. In the RSFSR alone, our suppliers and consignees are located in the cities of Vologda, Murmansk, Arkhangel'sk, Leningrad, Bryansk, Yaroslavl', Novgorod, Kostroma, Orel, Ivanovo and Pskov.

It goes without saying that, in the conduct of ideological work we do not limit ourselves to a simple enumeration of addresses to which our plant supplies its products or from where it obtains raw material. In discussions and lectures the economic reality of such relations, their expediency and role within the framework of a single national-economic organism of the country is revealed. In other words, people receive information about the contribution of the enterprise to the economy of the entire state and, in the final analysis--about the personal participation of every worker of the plant in the solution of large-scale tasks. For example, in the realization of the Food Program, since a significant part of our production consists of fertilizers.

I would like to note in particular that the party committee attempts to improve its work with respect to the international relations of the collective, not confining them only to the production sphere. For example, with the Kedaynyay Chemical Plant (LiSSRO. Along with the existing agreement on mutual supplies, we concluded an agreement on socialist competition with this enterprise. Moreover, its conditions not only call for the comparison of the indicators attained with respect to the fulfillment of the state plan, but also for the regular exchange of experience, as well as joint sports and cultural-mass events. The labor competition of the two related collectives from fraternal republics has

been conducted since 1966. During this period of time contests in basketball, volleyball, table tennis, chess, and checker-board tournaments have been held. Amateur artists in chemistry of Estonia and Latvia have visited one another already several times.

The Komsomol organizations of both plants and the councils of young specialists are getting acquainted with the experience of their colleagues. . . . The results are regularly published at a special stand devoted to relations between the Maardu and Kedaynyay Chemical Plants. And for those who are interested in the history of the establishment and development of these contacts a special corner in our plant museum has been set up.

The effect of such intercourse is obvious. First of all, people know more about life in the neighboring republic and its people, and they become convinced with their own eyes of the indissolubility of the ties of brotherhood which unite the Soviet socialist nations. And besides that there are results which, as they say, one can touch with one's hands and designate with concrete matters. For example, the Lithuanian comrades introduced in their plant the method of cold vulcanization of conveyor belts on the basis of our experience, and we--their Pallanda chemical protection system in our plant.

Of great help to the party organization of the enterprise in the matter of educating the workers in the spirit of Soviet patriotism and proletarian internationalism are the workers of the plant club. One of the most effective forms of patriotic education are meetings with veterans of the Civil War and the Great Patriotic War. Only this year the club held a celebration to honor veterans through an evening "The Eyewitness of the Glorious Years Are Alive", which was dedicated to the Day of Victory. On the occasion of the 40th Anniversary of the Battle of Moscow a meeting took place with a participant in the Great Patriotic War, D. Zhuravlev.

Contacts have been established between young people in the plant and students at the Tallinn Higher Military-Political Engineering College. The guest concert of amateur artistic talent of the club with the program "The Soldiers Are Fighting" in the Higher Military-Political Engineering College (together with the students) will long be remembered by the participants.

Periodically meetings are held with the frontiersguards of the frontier post under the patronage [of the plant]--exchange concerts on 23 February, on the Day of the Frontier Guard, and on 9 May.

On the initiative of the workers of the club, supported by the party committee, large-scale agitation and mass work was undertaken with respect to the preparation and celebration of the 60th anniversary of the formation of the USSR, which encompassed all age groups of the population of the city of Maardu. Thus, for example, the cinema club "The Land of the Soviets Is 60 Years Old" acted together with the republic buro for the propagation of cinema art for adults. For school children of grades 1-5 a thematic showing of films was also organized on the eve of the anniversary. The general cycle of events devoted to the significant date--lectures, competitive concerts in the plants, book exhibits etc.--came to an end with the great theater presentation "Happy Birthday, My Fatherland!" and the children's holiday concert "Round Dance of Friendship".

. . . One could tell about a great deal more here. For example, about the patronage of the Komsomol members of the enterprise for school children, about the educational work in the summer camp for pioneers of the plant. To inculcate in the young generation the views and feelings of patriots and internationalists, to prepare the rising generation in the spirit of ideological conviction--is this not the most noble and most gratifying task? But this subject deserves a separate and thorough talk. But today's talk I would like to end with one, in my view very significant, episode.

In the course of a recent election campaign, I had occasion to be at a meeting of the party group of the central repair and mechanical plant. And the speech of the metal worker, the communist Fatekh Sekamov etched itself into my memory. He talked about his meeting with kolkhoz workers of one of the farms in the Russian Federation, where he was during his vacation. The rural workers reproached him at that time: You give us little fertilizer, they say. But how can we fulfill the Food Program without it?

The speech of F. Sekamov was permeated by a serious concern for what would seem to be the affairs of strangers, by a sincere desire to help the people of a remote Russian village, and not merely precisely this one--this single one, but in general to help the grain-growers and farmers of the country. I personally see in this a concrete manifestation of the most striking interest of every Soviet man in national affairs, the ability to look at the tasks confronting the state in broad and all-encompassing terms, and not to be limited by the narrow parameters of merely his own department, enterprise or plant. And in this lies the most characteristic feature of our existence today.

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UZBEK SOCIAL SCIENCES JOURNAL 25TH ANNIVERSARY

Tashkent OBSHCHESTVENNYYE NAUKI V UZBEKISTANE in Russian No 10, Oct 82 pp 45-46

[Article: "The Journal OBSHCHESTVENNYYE NAUKI V UZBEKISTANE Is 25 Years Old"]

[Text] It has now been 25 years since the publication of the first issue of the journal IZVESTIYA AKADEMII NAUK UzSSR. SERIYA OBSHCHESTVENNYKH NAUK (known since January 1961 as the monthly journal OBSHCHESTVENNYYE NAUKI V UZBEKISTANE). In all, more than 280 issues of this journal have been published since 1957. They contain more than 4,000 published items on various problems of philosophy, economics, law, history, archeology, ethnography, Oriental studies, artistic scholarship, literary research, etc.

This journal's top-priority task was and remains the reflection of the most important results of scientific-research work in the field of social sciences in the republic. Principal attention has been and is being accorded to various aspects of the theory and practice of building socialism in Uzbekistan, to propagandizing the ideas of Marxism-Leninism, to demonstrating the leading role of the CPSU in the life of the Soviet society, building communism, and revealing the essence of the socialist way of life and its immeasurable advantages.

From year to year there has been a broadening in the topics of the published materials, an increasingly fuller reflection of the achievements of Uzbekistan's social scientists, the educational, scientific-research, and methodological work of the VUZ faculties in the social sciences.

The articles and other materials published in this journal set forth quite a few interesting, well-founded suggestions by scientists, directed at the further upsurge in various sectors of the republic's economy and culture, at activating the creative initiative of the masses, perfecting the operative legislation and the practice of its application, improving the coordination of scientific research, increasing its effectiveness and practical yield. The journal regularly informs its readers about new discoveries and finds by archeologists, source scholars, Oriental scholars, et al. It effectively elucidates the work results of various scientific forums and other organizational-scientific measures, conducted in the UzSSR Academy of Sciences or with its active participation.

Taking into account the critical remarks and desires of the scientific community, along with the traditional categories (lead editorials, articles, scientific communications, critical-bibliographical materials, chronicle of scientific life, etc

the following new rubrics have been organized in the journal: "Aids for Teachers in Higher Schools," "Scientific Life in VUZ's," "Scientific-Methodological Work in VUZ's," "Innovations in Science: Quests, Discoveries, Finds," etc. Also published during recent years have been lists of approved and recommended doctoral and candidates' dissertations on urgent problems of social sciences; this facilitates the coordination of scientific research studies, eliminating duplication, parallelism, and pettiness of topics.

Increasingly more space is being devoted to works by the republic's foremost social scientists. At the same time the journal has widely published works by the young scientists, thereby assisting in the training of highly qualified staffs of Uzbekistan's social scientists.

A favorable evaluation by the scientific community has been accorded to the journal's special issues, dedicated to the 110th anniversary of V. I. Lenin's birth (No 4, 1980), the 1000th jubilee of Abu Ali ibn Sina [Avicenna] (No 8--9, 1980), the 26th CPSU Congress (No 1, 2, 1981), and others.

At the present time the journal is continuing to publish articles devoted to the implementation of the decisions of the 26th CPSU Congress and the 20th Congress of the CP of Uzbekistan, and the ensuing Plenums of the CPSU CC and the CP of Uzbekistan CC. Intentions are to publish a number of items devoted to implementing the USSR Food Program, its socio-economic, moral-political, ideological-educational aspects. At the same time preparations are going forward for a worthy celebration of the 60th anniversary of the USSR, the 2000th anniversary of Tashkent, the 1200th anniversary of Khorezm, etc.

On more than one occasion the journal has been the object of surveys and reviews in the local and central periodical press, in which a primarily positive evaluation of the journal's work was given, and, at the same time, some critical remarks were expressed. The editorial board and the editors have drawn the appropriate conclusions from them, taking them into account in their day-to-day work. Standards have been firmed up with regard to the quality of incoming materials, measures have been taken to upgrade their ideological, scientific-theoretical level, contents, along with improving the practice of reviewing articles intended for publication, etc.

The journal has subscribers in all the Union republics and university towns of the USSR, as well as in more than 30 foreign countries--not only the socialist ones (the GDR, PPR, CzSSR, PRB, and others)--but also in Britain, France, the FRG, Sweden, the United States, Canada, India, Turkey, Japan, Australia, etc. It is also gratifying to note that references to materials published in this journal are encountered more and more frequently in the works of Soviet as well as foreign authors.

Proceeding from the decisions of the 26th CPSU Congress and the 20th Congress of the CP of Uzbekistan regarding the tasks of further developing the social sciences, the decrees of the 7th (September 1982) Plenum of the CP of Uzbekistan CC on improving the effectiveness of scientific research and strengthening the tie between science and practical experience, as well as taking into consideration the wishes of the scientific community, the editorial board and the editors will continue in the future to universally raise the journal's scientific-theoretical level, to

strengthen ties with the scientific community, to expand still further the pool of activist authors, to respond in a more effective manner to the urgent problems of the present day, to facilitate the coordination of scientific research studies, to elucidate and propagandize more fully the achievements of the republic's socialist economy and culture, as well as the successes in developing the social sciences in Uzbekistan.

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